A HISTORY OF THE CATHOLIC CHURCH IN JAMAICA, B.W.I.

DELANY

LIBRARY OF PRINCETON
MAR 24 1941
THEOLOGICAL SEMINARY

BX1455
.D33

A HISTORY OF
THE CATHOLIC CHURCH IN JAMAICA, B. W. I.

1494 - 1929

Holy Trinity Cathedral, Kingston, Jamaica.

LIBRARY OF PRINCETON
MAR 24 1941
THEOLOGICAL SEMINARY

A History
of
The Catholic Church
in
Jamaica
B. W. I.
1494 to 1929

by

Francis X. Delany, S.J.

NEW YORK
JESUIT MISSION PRESS
1930

Imprimi Potest:

EDWARD C. PHILLIPS, S.J.,
Provincial, Maryland-New York.

Nihil Obstat:

ARTHUR J. SCANLAN, S.T.D.,
Censor Librorum.

Imprimatur:

✠PATRICK CARDINAL HAYES,
Archbishop of New York.

March 11, 1930.

PRINTED IN THE UNITED STATES OF AMERICA
COPYRIGHT, 1930
JESUIT MISSION PRESS

To my Sisters

PREFACE

THIS volume is not as pretentious nor as serious as the title would imply. It contains hardly more than a series of documents and notes relating to persons and events connected with the Catholic Church in the Island of Jamaica. A thorough history of the Church in Jamaica has yet to be written, and it is hoped that this book will serve as an incentive for such a work. In the meantime it will furnish information for those who are interested in the subject matter, and it will, we further hope, keep fresh the memory of the men and women, lay as well as clerical, who have contributed their services and in many cases their lives, to the spread of the Faith in the Island.

For the matter contained in Part One, we are indebted to the Chairman of the Jamaican Institute, Mr. J. L. Pietersz, who collected it from copies of original documents found in the *Archivo General de Indias* at Seville in Spain. The early period of Part Two was covered in a general way by a French document entitled: *Précis Historique de la Mission de la Jamaïque, Confiée à la Compagnie de Jésus.* The writer of this summary, which is preserved in manuscript, is not given, but internal evidence shows that it was compiled about the year 1856. In the year 1876, Father Louis Bodoano, who was sent to Jamaica chiefly for his health, wrote a fairly complete history of this period. He followed the French *Précis* mentioned above, but enlarged it with translations from original documents and brought it down to the year 1877. This history, the manuscript of which is still preserved, furnished the materials for a series of papers by the late Dr. Donovan, printed in *Catholic Opinion,* Vol. IX.

These sources, together with Church records, issues of *Catholic Opinion,* Jamaica's Catholic monthly, various scrap-books and local traditions, have been freely used in compiling the present volume.

College of St. Francis Xavier, New York City.
Feast of St. Joseph, 1930.

TABLE OF CONTENTS

PREFACE vii

PART ONE—EARLY PERIOD (1494-1688)

CHAPTER PAGE
I The First Church 1
II Abbots and Monasteries 10
III The Debacle 20

PART TWO—MIDDLE PERIOD (1792-1894)

I Revival of Catholicity 26
II The First Vicar Apostolic of Jamaica 42
III A Schism 54
IV A Mission of the Society of Jesus 63
V No. 26 North Street 72
VI Father Joseph Dupont 88
VII The First Bishop 102

PART THREE—MODERN PERIOD (1894-1929)

I The Old Order Changeth 114
II The New Cathedral 132
III Mission Stations 152
IV Elementary Schools 167
V The New St. George's College 180
VI A Surprise 196
VII Father Patrick F. X. Mulry 208
VIII An Historic Event 222
IX Three Shepherds 240
X A Mission of the New England Province of the Society of Jesus 264

APPENDICES

I Abbots of Jamaica 278
II Vicars Apostolic of Jamaica 278
III Superiors of the Mission 279
IV The Dead Priests and Religious in Jamaica 280
Index 283

LIST OF ILLUSTRATIONS

Holy Trinity Cathedral, Kingston, Jamaica............Frontispiece
Map of Jamaica, B. W. I., showing principal mission stations 26
Reverend Joseph Dupont, S.J., Reverend Arthur Duquesnay 46
Franciscan Sisters at Duke Street Convent, 1881.......... 66
A "bush" missionary in the mountain missions.......... 84
Three generations in a Jamaican home.......... 84
Rt. Rev. Charles Gordon, S.J., and Jesuit Mission Fathers, 1901 104
Gordon Hall and Holy Trinity Church before and after the earthquake of January 14, 1907.......... 126
Interiors of old Holy Trinity Church and new Holy Trinity Cathedral 142
Rt. Rev. John J. Collins, S.J., and Jesuit Mission Fathers, 1910 158
Winchester Park—St. George's College, Priests' Residence, Holy Trinity Cathedral 174
Our Lady of Lourdes Church, Morant Bay; St. Anne's Church, Kingston; Reverend Joseph S. Knight, S.J. .. 174
St. George's College, Winchester Park, Kingston, Jamaica 190
Rt. Rev. William F. O'Hare, S.J., D.D. 206
The Bishop travels to the mountain missions 206
Reverend Patrick F. X. Mulry, S.J. 220
Men's mission service, Holy Trinity Cathedral 236
Bishop Dinand confirms a class of Chinese 236
Students of St. George's College 236
Rt. Rev. Joseph N. Dinand, S.J., D.D. 256
At the Bishop's Consecration, Reverend Joseph Ford, S.J., representing Jamaica Mission 256
Reverend Joseph Dougherty, S.J.; Reverend Joseph Morning, S.J., and parish group at Port Maria 272
Rt. Rev. Joseph N. Dinand, S.J., and Sisters of Mercy; Very Reverend Francis J. Kelly, S.J. 272

A HISTORY OF THE CATHOLIC CHURCH IN JAMAICA, B. W. I.

PART ONE—EARLY PERIOD (1494-1688)

CHAPTER I

THE FIRST CHURCH

JAMAICA is an island lying in the northern part of the Caribbean Sea, about ninety miles south of the Island of Cuba. It was discovered by Columbus in the year 1494 and remained a Spanish possession for the next 160 years. In the time of Cromwell, it was taken by the English and has ever since been under British rule. The Island extends about 144 miles east to west and varies from 31 to 49 miles north to south. There are at the present time about 950,000 inhabitants in the Island, the great majority of whom are descendants of the Negro race. The Island is essentially a land of agriculture, with good roads connecting all the principal points and leading through a great variety of wealth of tropical scenery. Situated on the direct track that leads to the Isthmus of Panama from London and from New York, Jamaica holds a position of strategic importance.

When Columbus on his second voyage to the New World landed at la Navidad in Espanola on November 28, 1493, he found that the little settlement he had established there was destroyed, and that every one of the forty men he had left in charge of it was dead. He thereupon decided to build his first city on some other spot and selected a site some twelve leagues to the east. This settlement he named Isabella in honor of the Queen of Castile who had been throughout a most ardent supporter of his great enterprise. Among those who accompanied Columbus on this second voyage was Father Bernardo Boyl, the first Vicar Apostolic of the New World, and eleven missionaries who were sent out to Christianize the Indians. Here at Isabella a temporary chapel was erected and on January 6, 1494, the feast of the Epiphany, Father Boyl said the first Mass that was celebrated in the New World.

In April of the same year, Columbus sailed from Isabella to explore the coast of Cuba, and it was on this voyage that he discovered Jamaica on May 3, 1494. He spent a few days on the northern shore at a port called "Puerto Bueno" which is said to be the site of the present town of Dry Harbour. Finding however that the natives there were hostile, he returned again to Cuba and continued to explore its coast as far west as the Isle of Pines. From that point he again sailed for Jamaica. This time he explored the southern coast, and had friendly intercourse with the caciques and other inhabitants, though there is no conclusive evidence of any kind that he ever set his foot on the island. One or more of the priests from Espanola were with Columbus on this cruise, for it is on record that Mass was said for the first time in Cuba on July 7, 1494, at a place called, in commemoration, Rio de la Misa, and that Columbus went ashore to attend it. It is therefore possible, though very unlikely, that Mass was said for the first time in Jamaica in this year, 1494.

No attempt was made to colonize Jamaica until the year 1509 when Diego Colon, Columbus' son and heir, who had come out to Espanola that year as Governor of the Indies, appointed Juan d' Esquivel as first Governor of Jamaica. Esquivel's instructions were to the effect that he should seek gold in the island, and make the Indians grow as much food as possible for the support of the settlers and gold seekers. He was also instructed to convert the Indians to the Catholic Faith. The Crown was always insistent on this point, and Queen Isabella had it very much at heart. Esquivel must have brought some priests to Jamaica to assist him in this task, but no reference to them has been found in the documents. The first document relating to the Faith in the Island is a letter from King Ferdinand to Diego Colon, dated June 21, 1511, in which the King says:

> I had much pleasure in reading the letter you sent me from Juan d' Esquivel, and I give thanks to our Lord for this mercy to us in converting so many Christians. May it further please Him to make them such as will lead to His glory. As that Island is being settled anew, you must, in giving orders for its government, exercise great care and diligence so that the Indians may be Christians in fact as well as in name.

In concluding this letter the King says: "I shall take care very soon to make provision for spiritual matters in that Island." In the meantime there must have been some falling off in d' Esquivel's efforts, for at the end of the following year, 1512, we find the King writing to Diego Colon that he had been informed that Juan d' Esquivel had served him "very negligently in the conversion of the Indians and the pacification of the Island."

The King however was not very prompt himself in making the provision he promised. There is a Spanish proverb that says, *"Cosas de Palacio van despecio"* (The King moves slowly), and this presumably is one of the reasons why we do not find the Crown bestirring itself to provide for spiritual matters in Jamaica until three years later, when the following letters were addressed to the Spanish Ambassador at Rome and to His Holiness, Pope Leo X.

> To Don Geronymo Vichy, member of my Council and my Ambassador at Rome:
>
> As you know, the islands discovered in the Ocean Sea are being settled every day, and it is my wish and command that great diligence and care be taken in order that the people who have lived and are living in them, be converted to our holy Catholic Faith and be trained and instructed in it. Among these islands, one named Santiago, which formerly was called Jamaica, has now begun to be settled by Christians; and whereas it behooves me and the most serene Queen, and is moreover the heart's desire of my very dear and beloved daughter, to make provision for spiritual as well as temporal matters, so that the name of our Lord may

be praised and exalted and divine worship be promoted; and whereas the revenues and yearly profits will not suffice at present to establish a cathedral and bishopric in the said Island; we have decided that there be created and established an Abbacy or Administration *in spiritualibus et temporalibus* with proper jurisdiction and right of correction, visitation and decree; and further that for revenue it shall enjoy the tithes, as is customary where there is no bishopric established. Considering the fitness, ability, learning and great virtue of Doctor Sancho de Matienzo, our Chaplain and Canon of the Church of Seville, and believing that it will tend to the service of God, our Lord, and the welfare of the Island, I hereby in the name of the most serene Queen and on behalf of my daughter do nominate him for the said dignity. Therefore I charge and command you by virtue of my letter of credence which I send with this to ask His Holiness in my name to create and establish the Church in the said Island of Jamaica as an Abbacy or Administration *in spiritualibus et temporalibus,* with jurisdiction, right of correction, visitation and decree, and enjoying the tithes as revenues, as is customary where there is no bishopric; and to appoint thereto the said Doctor Sancho de Matienzo, and to issue the Bulls that may be necessary therefor. This you will attend to with great care and diligence as a matter of importance to our service.

From Valladolid, January 29, 1515.

I, the King.

Most Holy Father:

Your very humble and devoted son, the King of Aragon, of the two Castiles, of Jerusalem, etc.

I kiss your holy hands and very humbly commend myself to your Holiness. May it please your Holiness to know that I am writing to Don Geronymo de Vichy, member of my Council and my Ambassador at the Court of Rome, instructing him to ask your Holiness in my name to create and establish an Abbacy for the Church in the Island of Santiago, which is situated in the Indies of the Ocean Sea and which before it was settled by Christians was called Jamaica. To this post

> I have nominated Doctor Sancho de Matienzo, my Chaplain and Canon of the Church of Seville. Therefore I humbly beseech your Holiness to hear my Ambassador with full faith and credence and to issue orders accordingly. Thereby, besides fulfilling a duty to the service of our Lord and the good of that Island, I shall receive a singular favor and blessing from your Holiness. May our Lord protect always your holy person and increase your days for the good and prosperous ruling of His Universal Church.
>
> Written in the town of Valladolid, January 29, 1515.
>
> Your Holiness' very humble and devoted son, who kisses your holy feet and hands.
>
> The King of Aragon, of the two Castiles, of Jerusalem.
>
> I, the King.

Doctor Sancho de Matienzo was accordingly appointed first Abbot of Jamaica. The Crown granted him two hundred ducats for the dispatch of his official documents, and the royal officials in Jamaica were instructed to pay him the income, profits and emoluments attached and belonging to the Abbacy from the day and date on which the Bulls were issued.

The Abbot, it would appear, never came out to Jamaica, but there is evidence enough to warrant the belief that he collected the tithes through attorney. The Abbot died in Spain in the March of 1522. The King-Emperor, Charles V, was then absent from Spain on a visit to his other dominions, and on his return about a year later offered the Abbacy of Jamaica to Fray Luis de Figueroa, a prior of the Order of St. Jerome. His Majesty also desired that Fray Luis de Figueroa should at the same time be made Bishop of La Concepcion in Santo Domingo and President of the Audiencia in that Island. Fray Luis declined to accept the last named office on the ground that he was a professed monk and could do so only at the express command of the Holy Father. The King was insistent and instructed his Ambassador at Rome to request Pope Clement VII to issue a brief commanding Fray Luis de Figueroa to accept the office as well as the Bishopric and the Abbacy. In the meantime, the Licenciado, Andres Lopez Frias, represented to the King that during His Majesty's absence, the Commissioners appointed to govern the realm had presented him for the Abbacy on the death of Abbot Matienzo, and that the late Pope, Adrian VI, had bestowed it upon him. Matters stood thus in abeyance for a while, but the outcome shows that Fray Luis de Figueroa never became Abbot of Jamaica. For in a letter dated May 15, 1524, and addressed to "The Venerable Dean and Chapter of the Church in the Island of Santiago, *sede vacante*," the King states that considering the aptitude of Garcia de Santiago, Vicar of the Island, he desires to nominate him as beneficed curate and archpriest, and charges the Dean and Chapter that, if after diligent examination they find him suitable, they are to consider him presented and institute him accordingly. He then goes on to remind the Chapter that to him, as King of Castile and Leon, by right as well as by Apostolic Bull, belongs the presentation of all canonical dignities and other benefices of the churches in the Indies. Finally, on December 19, of the same year, King Charles presented to the Pope for the Abbacy of Jamaica, the Protonotary, Peter Martyr, and the presentation was at once accepted and confirmed. A month later, in January, 1525, we find Andres Lopez Frias renouncing in favor of Peter Martyr all rights to any revenues or emoluments from the Abbacy for the year and more that he held the title of Abbot of Jamaica.

Peter Martyr d'Anghiera was in the seventieth year of his life when he was made Abbot of Jamaica; he died about a year later in the October of 1526. Besides being Protonotary Apostolic and Prior of the Cathedral of Granada, he was famous as the author of the *Decades* and other works on the discovery of the New World. He never came to Jamaica and it is evident that he never had any intention of doing so. On being appointed Abbot, however, he showed a real interest in his charge and at once decided to devote the revenues of the Abbacy to building a church of stone at Seville, the main town of the Island.

In a letter addressed to the Archbishop of Cosenza and dated Toledo, June 13, 1525, the Abbot writes that his friend John de Mendeguren is taking "my salutation to my spouse, the Island of Jamaica." Then after giving a short description of the island he goes on to say of its towns:

> They call one Seville, the other Oristiana. The churches in both these towns were built of timbers and straw and have been destroyed by fire. So I have decided to devote the revenues of my principal church which is in the town of Seville to rebuilding the church of stone (in Jamaica), so that there will be at least one stone sanctuary in which the vessels of the Holy Eucharist shall be no longer subject to dangerous risks. For this purpose also, the Emperor has on my petition given orders for further expenditures.

Mendeguren, he adds, has been sent by him to Jamaica in the office of overseer and steward of the revenues collected.

It is impossible to say how many priests were serving the churches in Seville and Oristiana at this time, but it is probable that they were monks of the Franciscan Order. For we find that in the month of August, 1522, the Crown notified the officials in Santo Domingo and Jamaica, that Juan de Tecto and Juan de Arevalo, monks of the Order of St. Francis, were coming out to visit the monks of their Order in those parts, and that they should be given every facility for their work.

The church that Peter Martyr started to build at Seville, is of very special interest to the Catholics of Jamaica for the reason that the supposed site of the church was recently donated to the Vicariate by the late proprietor of the Seville Estate in the Parish of St. Ann. For the purpose of building the church, Peter Martyr contributed eight hundred pesos. The Crown contributed eight hundred pesos plus the unexpended portion of a grant of 100,000 maravedis (something over 220 pesos in gold) that was made for the building of a hospital, and also all the material that was left over on the completion of the fort at Seville. Furthermore the Crown officials in the Island were instructed that the amount spent by Peter Martyr in building the church should be supplemented by the grant of an equal sum from the local revenues of the Crown.

Arrangements were made with a cacique to have the labour on the building done by native Indians at a daily wage. These Indians quarried the stone and gradually became quite expert at lime and brick making. The skill they acquired was in fact one of the causes that delayed the building of the church. For their services were demanded for the masonry work in repairing the forts and other works of stone. Thus it came about that nearly seven years after Peter Martyr's death, little progress had been made on the church and funds for continuing the work were exhausted. In the year 1533, a further appeal for help was made to the Crown by the Council and leading men of Seville, but in reply they were called upon to render an account of the expenditure of the sums originally granted. Whether or not they were able to render such an account is not recorded. The Crown, however, was moved to make further concessions and directed that at the cost of its revenues a substantial chapel or sanctuary should be built for the Blessed Sacrament, but that the main body of the church should be erected after the fashion of the country, that is presumably, with wattled walls and thatched roof. But it is probable that little or nothing was done on the church or sanctuary as a result of this decree. For in the following year, 1534, the town of Seville was abandoned as being unhealthy and the seat of government was soon after established at the town then called La Vega, but now known as Spanish Town. About one hundred and thirty years after this, Sir Hans Sloane, writing of his visit to the site of Seville, gives a marvelous description of the ruins he observed. He tells of the great size of the city of Seville "with its houses and foundations standing for several miles along." The church, he says, had two rows of pillars and there were several arched stones that had never been set up, lying among the sugar canes. But most wonderful of all was the gate that he describes with minute detail. "The west gate of the church is a very fine work and stands very entire. It is seven feet wide and equally high, before the arch begins. Over the gate is a coat of arms and under this the following description: *'Petrus Martyr ab Anghiera, Italus civis Mediolanensis, Proton. Apostol., hujus Insulæ Abbas, Senatus Indici Consiliarius, ligneam prius Aedem hanc bis igni consumptam, latericio et quadrato lapide, primus a fundamentis extruxit.'*" (Peter Martyr of Anghiera, an Italian citizen of Milan, Protonotary Apostolic, Abbot of the Indies, first raised from its foundation with brick and square stone this temple, formerly a wooden structure and twice consumed by fire.) Sloane certainly must have taxed his imagination when he observed these things, for there is nothing in document or ruin to indicate that a city or church such as he describes ever existed in the cane fields at Seville.

CHAPTER II

Abbots and Monasteries

The first Abbot to visit Jamaica was Fray Miguel Ramirez of the Order of St. Dominic. About eighteen months after the death of Peter Martyr, Fray Juan Ubite, Bishop of Cuba, resigned his See and Fray Miguel Ramirez was appointed to succeed him as Bishop of Cuba and at the same time to fill the office of Abbot of Jamaica. His letters patent as Abbot were issued on March 20, 1528, and the Governor and officials in Jamaica were instructed to give him an *estancia* suitable to his rank and dignity. No further mention is made of him in any of the documents relating to Jamaica; but from those concerning Cuba we learn that he paid a short visit to Jamaica. In Cuba he held the civil office of Protector of the Indians as well as being Bishop, and his administration was a troubled one. In 1532 he left Cuba for Spain where he died in 1535.

On the death of Bishop Ramirez, a secular priest, Father Amador de Samano, was appointed Abbot of Jamaica and was instructed to proceed directly to the Island. On his arrival, he had trouble with the Lieutenant-Governor, Don Pedro Cano, who interfered with the Abbot's jurisdiction on the gound that he had not brought the Bulls appointing him to office. As a matter of fact, the Lieutenant-Governor and local officials had been informed by the Crown that the Abbot had been sent to Jamaica without the Bulls, and had been instructed to permit him to take possession of the Abbacy. The real reason for the interference was probably the fact that the Abbot had to take action against a priest named Juan Cano, a namesake, and probably a relative of the Lieutenant-Governor, for exercising ecclesiastical functions without proper authorization.

How long Abbot Samano remained in office is not known, and for the next forty years there is no reference in the documents to the ecclesiastical affairs of the Island. This is unfortunate, for it was probably during this period that the capitol at La Vega was built and that a church and monastery were erected in that town. There is some indication, however, that during this period, the Admiral, to whom the Island belonged, appointed Abbots without approbation either of the Crown or of the Holy See.

The next duly appointed Abbot was Mateo Santiago who came to Jamaica in the course of the year 1573 or 1574. It was apparently one of the duties of the Abbots to report to the Crown on secular and religious conditions in the Island. There is a communication of this kind written by Abbot Santiago, and dated October 5, 1574. In opening this short letter, he refers to his office as being one *nullius diocesis* and *immediata Summo Pontifici.* He then tells the King that soon after his arrival, he had discovered that the sacrament of Confirmation had never been administered in the Island and that the natives were without it. To remedy this state of things he informs the King that he had invited the Bishop of Cuba to come to Jamaica, and that he was awaiting word from him. Meanwhile he offers the suggestion that His Holiness might be asked to give the Abbot of Jamaica faculties to administer that sacrament. Finally he describes the methods he had employed to bring about the marriages of slaves who were openly living in concubinage. These efforts he says had met with strong opposition on the part of the slave-owners and had caused them to send to the Crown protests and complaints against his action. He assures the King however that he would send him proof that his conduct in this matter had been wholly Christian and lawful. In concluding his letter, he says that, as he thought it only just that the slave-owners should not lose the right to their slaves, he had arranged that in each case they should be furnished with documents which would fully protect their rights.

From the documents given below, it would appear that Abbot Santiago must have retired or resigned shortly after writing this letter and that for the next eight years or more the Island was without an Abbot. In the April of the year 1581, King Philip II nominated Father Francisco Marques de Villalobos for the vacant office, and issued permits for him to take out to Jamaica one priest and four servants, books to the value of 200 ducats, jewels of silver and gold, other articles up to 500 ducats in value, and three black slaves. Abbot Villalobos left Europe by the first fleet that sailed after his appointment and landed at Cartagena. From there he sailed for Jamaica where he arrived on August 24, 1582. His first report to the Crown is dated the 8th of November of the same year and is both interesting and instructive. After stating that he was received by the Vicar and by the citizens of La Vega with much affection, he goes on to say:

> The more respectable citizens in particular were very pleased to know that a prelate had come to them, and one too sent by your Majesty, for they have been without prelate and pastor for more than eight years. This long vacancy has resulted in much waywardness and error which it shall be my duty to extirpate completely.

The Abbot states that he found only one baptismal register and that it was in bad condition, for the regular keeping of church records had been neglected. He also reports that Don Juan de Costillo, Bishop of Cuba, had visited Jamaica in virtue of the King's command and adds that he had made enquiries into matters outside the scope and purpose of his commission. On his return to Cuba, says the report, the Bishop sent his Vicar General, Diego de Bivero, to investigate further the affairs that appertained to the Abbacy alone. This visit of the Bishop of Cuba was no doubt brought about by the representations of the Abbot Santiago referred to above, but in the opinion of Abbot Villalobos, the results of the visit were detrimental to his interests. He says in the report:

> Your Majesty did not give the Bishop any commission in your royal order to make such allotment of

> the tithes as he did. Of the five or six hundred ducats that the whole tithes amount to, he made three divisions; one of these he assigned for the Abbot, the second for the upkeep of the church, and the third for two canons, a sacristan and choir boys. This provision has been made to the cost of the Abbot. For in a small town like this, which in past years has been served by two priests, it is quite sufficient that there be two curates and the Abbot.

From these observations and from those that follow, it would seem that the Church in Jamaica was not in a very flourishing condition when the Abbot made this report in the year 1582. Continuing he says:

> In this town (La Vega) there is a church, a low structure built in the old style of tiles and timber. It is very poor, having no property or income other than what the tithes yield in each year. There is a monastery of the Order of Preachers where one or two monks reside. They live in great poverty as they have nothing but the alms that are given them. There are also two hermitages, one called Saint Lucy and the other Saint Barbara, but they have no one taking care of them.

The rest of the document consists of a description of the Island, its ports, its economic and political condition. The Abbot strongly recommends that the King should compensate the Admiral for his claim to the Island and annex it to the Crown. He also suggests that fifty Negro slaves be sent to the Island to do agricultural work. The following paragraph is interesting though it has not been justified by subsequent discovery:

> With fifty Negroes, attempts can also be made to work the old gold mines which are very good and rich, and further search can be made for new mines, because there is much evidence in the whole of this Island that it has large gold mines. There is also great indication in the ports of there being pearls and rich

> ones, for many times the inhabitants of the Island have found pearls. Juan Francisco Vejarano, a citizen of this town, found seventeen pearls in an oyster. These and others that have been found were taken by the Governor and sent to the Admiral. As the inhabitants are without means and as there are no divers, the pearls have not been gathered in any quantity.

Abbot Villalobos administered the Church in Jamaica for a quarter of a century, and from subsequent documents it is evident that during his long regime, he held the respect and esteem of all classes of people and caused the Church to make very considerable progress. He was on excellent terms with the Governor who consulted him on questions of judicial reform and on matters pertaining to the defence of the Island. Unfortunately during the last ten years of his abbacy there were disasters that crippled his work. After the defeat of the Spanish Armada, English corsairs began to infest West Indian waters and to prey upon the Spanish possessions. Early in the year 1597, a squadron of eleven ships commanded by Sir Anthony Shirley made a raid on Jamaica and took possession of the town of La Vega, holding it for a ransom. For forty days they remained, plundering the town and burning the houses. In this siege, the Abbot lost all his money, jewels, furniture, and paraphernalia. In the August of the same year, a hurricane blew down portions of the walls of the church and damaged the roof to such an extent that when the October rains set in Mass could not be said in it. The same hurricane utterly ruined the monastery of the Dominicans, and the monks being too poor to restore or repair the building, were considering its abandonment. In 1599 the newly appointed Governor, Don Fernando Melgarejo, represented these matters, and the Crown voted two thousand ducats for repairing and refurnishing the church. The aged Abbot undertook the rebuilding of the edifice, but did not live to complete it. Full of years and merit he died at La Vega on August 3, 1606, and was buried in the church at the foot of the main altar.

The then Governor, Don Alfonso de Miranda, reporting the death of the Abbot to the Crown, asked that a prelate be soon appointed to succeed him, as the Church had great need of one. From the number and quality of the candidates proposed for the vacancy, it would appear that the Abbacy had by this time assumed some importance. The candidates for the office, eight in number, were as follows: Dr. Antonio Gutierez Ossorio, approved by the Viceroy and Audiencia of Mexico, Don Francisco Sanchez Ortiz, Chaplain of the Discalced Nuns, Dr. Antonio Mendez, Dr. Pedro Munoz de Espinosa, Dr. Prudencia de Armendia, Dr. Lucas Lopez de Villareal, Dr. Pedro Zarfate de Hinojosa, approved by the Viceroy and Audiencia and also by the Archbishop of Mexico, and Dr. Jorge Fernandez de Belasco, Dean of Honduras. No one of these candidates was, however, appointed and the Abbacy was left in charge of the Vicar, Father Juan de Cueto, who is recorded as being the first native priest of Jamaica.

In the month of March, 1608, the Bishop of Cuba came to Jamaica at the invitation of the authorities of La Vega, who represented to him the "great inconveniences, disorders and needs in spiritual matters that existed in consequence of the death of the Abbot." The Bishop spent four months in the Island inquiring into and regulating ecclesiastical matters. He also administered the sacrament of Confirmation which had not been done for twenty years. In the following report, dated Havana, July 20, 1608, we have a detailed account of this Visitation:

> I, Diego de Ayala, Secretary and Notary of the Most Reverend Lord, the Maestro Don Fray Juan de las Cabesas Altamirando, Bishop of this Island of Cuba, the provinces of Florida and the neighboring Island of Jamaica, ordinary Inquisitor, Member of his Majesty's Council, etc., do give faith and true testimony to all to whom these presents shall come. On the twenty-sixth day of February in this year, one thousand six hundred and eight, his Most Reverend Lordship, together with all his servants, household and law

officers, left the city of Santiago de Cuba in a frigate which he bought for the purpose and set sail for the Island of Jamaica. After having suffered many hardships from bad weather and having spent thirteen days in making a sea voyage that is ordinarly a matter of two or three days' navigation, His Most Reverend Lordship arrived at the port of that Island which is two leagues from the town of La Vega.

Alfonso de Miranda, the Governor appointed to those states by our Lord, the King, and all the population, clergy as well as laity, came in procession to meet the Bishop, for whom they brought also a canopy. On His Lordship declining to walk under the canopy, the people took offence and the Aldermen thought that he did not appreciate their attentions. It was necessary therefore to explain to them that only in the cathedral could the Bishop use a canopy. Accordingly, though they carried the canopy, His Most Reverend Lordship walked at the side of the Governor without going under it. When they reached the church, His Lordship gave his blessing and in a few words stated that the object of his mission was to make a canonical visitation of the Island. He then visited the house which they had made ready for him, but the Governor insisting that he should be his guest, the Bishop spent the first two or three days at the house of the Governor. The following Sunday, His Most Reverend Lordship expressed his intention of going to the principal church formally to open the Visitation. But Father Juan de Cueto, who said he was Vicar, *sede vacante,* the Abbot Don Francisco Marques de Villalobos having been dead for more than a year, entered protest, and through his secretary, Alonzo de Vargas, notified His Most Reverend Lordship that he should not assume jurisdiction without first submitting his credentials to the ecclesiastical authorities as well as to the secular *Cabildo* (the town council). His gracious Lordship replied that he would be pleased to comply with all requirements of law, and that day remained away from the church. On the following day when the Governor, Alfonso de Miranda, the Alcaldes and the Aldermen were met in council, I, the present notary, exhibited an order and judgment obtained in the royal Audiencia of Santa Domingo as well as the Bulls of His Holiness. In virtue of these authorities His Most Reverend Lordship was unanimously received by the *Cabildo* and then proceeded to his house where he was presented with an address of welcome from the Governor, the *Cabildo* and the clergy. The next Sunday, which was the first Sunday of Lent, His Lordship ordered Fray Juan Fusteros, the superior of the newly established Franciscan monastery, to preach the sermon, and I, the present notary, read the general edict of Visitation in a loud and intelligible voice so that all might hear me.

On the next day, His Most Reverend Lordship was present in the sanctuary, and after a solemn Mass for the dead, with deacon and subdeacon, had been sung, he went about inspecting the altar, the chrismatories, the baptismal font, and the church records. He then held an enquiry as to practices and conduct especially of the clergy, punishing public offences and providing a remedy for abuses. One very serious abuse was that without proper faculties certain priests had performed the marriage ceremony for about a dozen persons who were living with much scruple and even with scandal to many in the Island. This had been done through ignorance, for as the See was vacant and as there were no capitular clergy nor even proprietory ones, the Abbacy was considered as headless, and in spiritual matters much the same as the Signory of Venice and Lucca; so that some of the priests concluded that they might take it upon themselves to perform the offices of a curate. This matter His Lordship remedied with great prudence, observing what the Sacred Council of Trent directs as to the sacrament of Matrimony, and restoring complete order and peace of mind.

In Holy Week, His Lordship after consecrating the Oils on Thursday, performed the ceremony of the "Washing of Feet" and also preached on the *Mandatum.* This was a source of great joy to the whole Island, for the natives had never witnessed such a ceremony. Later in the day, and for the first time also in the Island, he conferred Major and Minor

Orders on some students who had gathered with their dimissory letters from different parts. On Easter Sunday, His Lordship celebrated a Pontifical High Mass and on the following days administrated the sacrament of Confirmation to more than six hundred persons. He also blessed a hermitage and the Franciscan Monastery of San Diego.

Later on in Easter week, the Governor, the *Cabildo* and the clergy, as a sign of gratitude to the Bishop, arranged great festivities, the Spaniards holding tournaments, the brown folks playing games of ball, and all the people contributing such entertainments as are customary in the country.

After having made an inventory of the church property and examined all accounts, the Bishop drew up a statement which exhibited all the alms, incomes and taxes. He then determined and fixed the order of seniority, thus putting an end to the great disputes that had arisen on this point as well as in the matter of soliciting alms. Finally he investigated the chaplaincies which he found had neither rule nor calendar nor even canonical establishment.

The Visitation of everything pertaining to his office being completed, His Most Reverend Lordship proceeded to draw up a list of ordinances. In the first he put a division of the tithes, following in this the establishment of a bishopric; after this he placed a register of deaths and burials, fees for ecclesiastical services and stipends for Masses; he also drew up a list of feasts that should be observed and of the Masses that should be said for the people; finally an attendance book and another in which he noted the establishment of the chaplaincies, and the acknowledgment of the taxes on confraternities as well as on chaplaincies, for of these matters there had been no record.

Everything having now been put in order, I, the present Notary read publicly in a loud and intelligible voice the said ordinances. His Lordship then appointed as ecclesiastical superior of the Island, the aforenamed Juan de Cueto, who had acted as such, *sede vacante,* since the time of the Abbot. He also placed, in virtue of a royal order that was exhibited for the purpose, Father Andres Gallegos in possession of the curacy of the town of La Vega.

Thus having labored for nearly four months, and having arranged the affairs of the Church in the manner stated, His Lordship hired a vessel at his own expense and prepared to depart. In the same manner in which they had received him, the Governor, the clergy and the people, all in tears and with evident sadness, bade him farewell at the sea-coast, not departing until His Lordship had embarked and given them his blessing. He thereupon left the port of the Island of Jamaica and came to this city of Havana.

It will be observed in the above report that the Bishop blessed a newly established Franciscan monastery at La Vega. A Dominican monastery had been in existence there for many years. It must not be imagined that these monasteries were extensive establishments. The records we have of them indicate that they were very poor and that they were served by three monks. The monasteries however must have had chapels attached to them and that would account for the tradition, carried on by street names, of a White Cross Church and a Red Cross Church in Spanish Town.

CHAPTER III

THE DEBACLE

THE next Abbot of Jamaica was Father Bernardo de Balbuena, who succeeded to the vacant Abbacy in the May of 1609. In his first report, dated July 14, 1611, he states that he has "episcopal jurisdiction, subject to the Archbishop of Santo Domingo, in whose district the Abbacy is situated." After making general reference to the great poverty of the Church and of the people, he says that the principal church had been sacked three times, and though at his own expense he had done his best to make it serviceable, it was still very badly in need of repair. The two monasteries, he says, are each served by three monks, and though some native priests are engaged in serving chaplaincies, they are extremely poor. By carefully noting the number of confessions he was able to report that at the opening of the year 1611, the population of the whole Island, including persons of all classes and conditions, was one thousand five hundred and ten. Abbot de Balbuena remained in office for about ten years and afterwards was made Bishop of Puerto Rico.

The last of the Abbots of Jamaica was Mateo de Medina Moreno, who took office about the year 1622. In April, 1644, Don Juan de Retuerta, a commissioner appointed to investigate into certain political disorders that had recently occurred in the Island, mentioned in his report that ecclesiastical affairs were in a very unsatisfactory condition, chiefly owing to the great age of the Abbot who was over eighty and who had been serving for more than twenty years. The Abbot in question was Mateo de Medina Moreno, but we have no record of his long service except the following incident that saddened its close. In the year

1646, a young man named Don Pedro Caballero, was appointed Governor of Jamaica by the Admiral, the Duke of Varagua, and was received by the *Cabildo* of La Vega. The three years of his administration were a period of unrest and disturbance. In the opinion of many of the citizens, his acceptance by the *Cabildo* was null and void, because his commission was not approved by the Crown or by the Council of the Indies, and the trickery he resorted to in order to legalize his position together with his riotous mode of living, gave offence to the better classes of the inhabitants. Furthermore, he came into conflict with the clergy by claiming certain privileges in Church government, going so far as to assault the Vicar of the Abbacy, and grossly insulting the Franciscan Superior for having in a sermon denounced the excessive gambling that was going on at the Governor's house. In the end the Abbot Moreno excommunicated Don Pedro for interfering with and usurping ecclesiastical jurisdiction, and the Governor's efforts to have the ban removed were a constant source of irritation. On New Year's day, 1650, Don Pedro Caballero's career came to an end while he was engaged in an altercation with Captain Jacinto Sedeno Albornoz, who had been sent out to Jamaica with a dormant commission as Governor, to enquire into Caballero's administration. The death occurred at the house of the Abbot. It was declared that Don Pedro had fallen on his own sword, but his partisans charged Sedeno with murder, and the Inquisition of Cartagena, of which Caballero was an officer, sent agents to Jamaica, who arrested Sedeno, put him in chains, and together with the Abbot and the Vicar, shipped him off to Cartagena. When put on board the ship, the aged Abbot is reported to have exclaimed: "Blessed be God that at the end of a pastorate of twenty-eight years, Jamaica has given me this reward."

This was the end of the Abbacy in Jamaica. Five years later, on May 10, 1655, the English expedition under Penn and Venables, with thirty-eight ships and 8,000 troops, landed in the Island and on the following day the Spaniards capitulated. The conquerors stipulated that all Spaniards who wished to leave, should be provided with transportation and further that no priests should be allowed to remain in the Island. A few priests, however, remained and joined the small number of their countrymen who fled to the mountains and for five years kept up a futile resistence to the English. For we find that on December 23, 1659, King Philip IV informed Don Christoval de Ysassi, commander of the Spanish troops in the Island, that he had "appointed the Licentiate, Juan Monoz, the priest serving as Chaplain to all the troops that are maintaining themselves in the mountains, to be a beneficed curate of the Island," and ordered that he be given special thanks for his zeal, charity and assistance, and further that he be paid nine *reales* a day as maintenance. In another document we read that at a battle which took place on the banks of the Black River, "Gabriel Benito de Barona, rector of the Collegiate Church of this Island, who was going about the trenches, encouraging and exhorting our men to the defence of our Holy Catholic Faith," received a wound in the arm from which he died a few days later. Again it is reported of another priest, Torivio de Llanes, that he "showed in spiritual and in temporal matters his fine spirit, confessing our men and urging them to do their duty as soldiers."

In some historical accounts of Jamaica it is stated that a Negro is mentioned as "holding the position of a priest in the Roman Catholic Church" when the Island fell into the hands of the English. The authority for this statement is doubtless a passage in General Venables' narrative in which after referring to an attempt of the Spaniards to starve out the English by driving away the cattle, he says:

> One of the Commissioners sent his priest, who was a discreet Negar, to dissuade them from the course, but they hanged him; whereupon this gentleman, Don Acosta, a Portugese, to revenge the death of his priest whom he loved, directed us how to recover all the cattle.

His statement seems to be inaccurate in more than one respect. In the first place it is to be noted that when negotiations were on, the Commissioner Duarte de Acosta, was held a hostage by the English, and that the cattle-driving was being carried on by recalcitrant Spaniards led by Don Francisco de Proenza who had no friendly feelings towards Acosta. Then in an account of the occurrences in Jamaica between May, 1655, and July, 1656, written by Julian de Castilla, who was one of the Governor's Advisers and who took part in the discussion of the terms of capitulation, we find the following quotation which serves to identify the so-called Negro priest and to show that Venables was mistaken.

> The scouts of our Maestro de Campo, Don Francisco de Proenza, likewise captured a Negro of the Sargento Mayor, Duarte de Acosta Noguera, who was coming from the town with a paper from his master for his brother Gaspar de Acosta, in reply to another he had sent him. Though from Angola, the Negro was clever. He knew how to read and write and was familiar with the calendar of feasts, the conjunctions of the planets and the movements of the tides. He was moreover a master sugar-maker and, when necessary, could express himself very well. The Alcalde Bernardino de Fuentes garroted him, saying that he wished to suppress nuisances and that this Negro was acting as a courier of the enemy. Although there were many requests to spare his life, the Alcalde admitted none.

The unfortunate man's name is not given, but there seems to be no doubt whatever that he is the person referred to by Venables. The knowledge that the Negro possessed could be reasonably accounted for by supposing that he had been brought up in the service of some charitable priest.

Here the first phase of the Church's history in Jamaica may be said to have closed. The debacle came swift and its ruin of the Church was almost complete. The Catholic religion was proscribed, its priests were no longer permitted to exercise their functions or even to live in the country, and the churches and monasteries were destroyed.

By way of transition to the next period of an organized Church, we may here take note of a document that has reference to the intervening years. It has been the accepted belief that after the English took possession of Jamaica, no Catholic priest set his foot on the Island until the arrival in the retinue of the Duke of Albemarle in 1687 of the English priest Father Thomas Churchill. In the November of 1684, Don Santiago de Castillo arrived in Jamaica as the agent of the Assiento. On his departure four years later, he addressed a letter, dated at sea, October 25, 1688, to the Marquez de los Velez, in which among other things, he says:

> I must also inform your Excellency that from the day I arrived in the Island of Jamaica, I had a public chapel in my house, and although there was no liberty of conscience, I had a church built, capable of holding 300 persons, in which divine services have been held, I maintaining the priests at my own expense. For greater validation, I arranged for the Dean and Chapter of Cuba (*sede vacante*), to give the title of Vicar General to my chief chaplain, which they did.

The priests were seven in number and it is interesting to learn that one of them was "a holy priest of the Company of Jesus." This is the first mention of a Jesuit priest in Jamaica, but unfortunately his name is not given. According to Don Santiago the ecclesiastical jurisdiction of Jamaica belonged by apostolic concession to the Dean and Chapter of Cuba, and this arrangement continued until the May of 1688, when it was brought to an end through the intervention of an English clergyman who had come from London and who had lodged in the house of Don Santiago for eighteen days. The clergyman denounced Don Santiago and his priests as traitors to the King for having introduced the ecclesiastical jurisdiction of Cuba into Jamaica. The church doors were broken open, the Vicar General was arrested and imprisoned and the other priests had to seek safety in hiding. This church must have been somewhere in Spanish Town, but we have no further record of its existence. Gardener's History of Jamaica speaks of Father Churchill as "a most devoted and self-denying Romish priest" but we know that he styled himself as "chief pastor of his Majesty's Catholic subjects in Jamaica," and that for the short time he was in the Island, he made himself very unpopular by identifying himself with some of the high-handed proceedings of the Duke of Albemarle. The dates given by Don Santiago de Castillo would seem to point to Father Churchill as the English clergyman who spent eighteen days at his house and then betrayed him to the King as a traitor. Don Santiago with the Jesuit Father and another priest of the Order of St. John of God escaped to Havana, whence they intended to sail for England to seek justice at the hands of King James II, under whose patronage Don Santiago had acted in Jamaica. Just at that time however King James was deposed and a proclamation from the new Sovereigns, William and Mary, afforded "liberty of conscience to all persons except Papists."

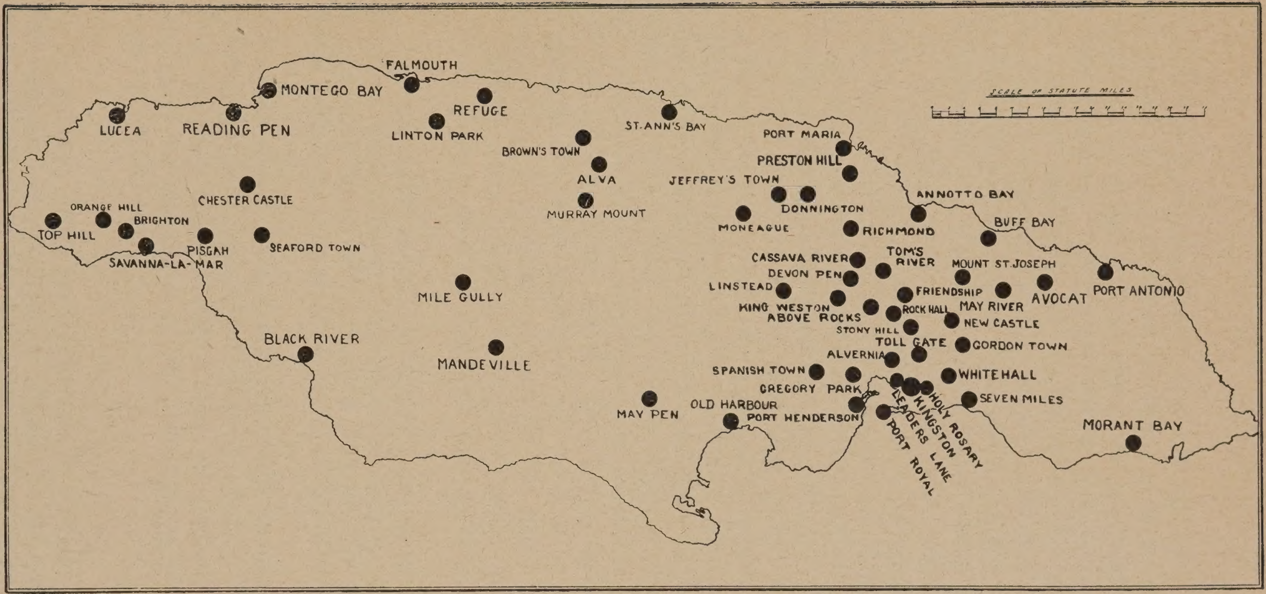
PART TWO—MIDDLE PERIOD (1792-1894)

CHAPTER I

REVIVAL OF CATHOLICITY

THE records preserved in the archives of Holy Trinity Cathedral, Kingston, go back to the year 1792, and the first priest to inscribe his name in them was "Anthony Quigly, a Roman Catholic Priest of Kingston, Jamaica." It was in this year 1792, more than a century after the coming of William of Orange to the English Throne, that the first instalment of freedom of worship was granted to the Catholics of Jamaica. This religious freedom was brought about in the first instance through the influence of trade. Catholics from other islands of the West Indies and from the countries of South America were settling in Jamaica, and gradually becoming an important element in the commercial life of the community. It was in consequence of their petitions to the effect that "they be allowed to enjoy the ministrations of a clergyman of their own religion" that the Government authorities were induced to return to a favourable reply. Accordingly, in the course of the year 1792, the Rt. Rev. John Douglass, Vicar Apostolic of the London District and also at the time ecclesiastical Superior of the British West Indies, sent out to Jamaica the Irish Franciscan Friar, Father Anthony Quigly.

It is evident from the Church Records, that the majority of the Catholics under Father Quigly's care were either French or Spanish. The records of births and deaths are generally written out after a somewhat elaborate form in one or other of these languages and signed "Anthony Quigly, a Roman Catholic Priest of Kingston, Jamaica." The records that Father Quigly made in his own handwrit-


SCALE OF STATUTE MILES
FALMOUTH
MONTEGO BAY
LUCEA
READING PEN
REFUGE
LINTON PARK
ST. ANN'S BAY
PORT MARIA
BROWN'S TOWN
ALVA
PRESTON HILL
JEFFREY'S TOWN
ANNOTTO BAY
DONNINGTON
MURRAY MOUNT
CHESTER CASTLE
ORANGE HILL
BRIGHTON
TOP HILL
PISGAH
SEAFORD TOWN
SAVANNA-LA-MAR
MONEAGUE
RICHMOND
BUFF BAY
TOM'S RIVER
CASSAVA RIVER
MOUNT ST. JOSEPH
DEVON PEN
LINSTEAD
FRIENDSHIP
AVOCAT
PORT ANTONIO
MILE GULLY
KING WESTON
ABOVE ROCKS
ROCK HALL
MAY RIVER
NEW CASTLE
STONY HILL
TOLL GATE
GORDON TOWN
ALVERNIA
BLACK RIVER
MANDEVILLE
SPANISH TOWN
WHITEHALL
GREGORY PARK
HOLY ROSARY
KINGSTON
LEADERS LANE
PORT ROYAL
SEVEN MILES
OLD HARBOUR
MAY PEN
PORT HENDERSON
MORANT BAY

Map of Jamaica, B. W. I., Showing Principal Mission Stations.

ing are in English, rather informal and in many cases incomplete. In the registry of deaths, he seems to have been less concerned about ancestry than about the house in which the death occurred. Thus after stating that he buried a person in the consecrated ground according to the rites of the Roman Catholic Church, he will add such clauses as the following: "He died in the house of Richard Clerk, the Watchmaker." "He lived in the house where Debora used to live, now occupied by a Spaniard named Mr. Nicholas." "He died in the house of Mrs. Haymon, next door to Peter McDonald, in the East end of Kingston." "I do certify that I conducted to the consecrated ground of the Parish of Kingston the dead body of Michael, a Spaniard, who died on board a ship, and was carried into my house, where I performed the ceremonies according to the rites of the Roman Catholic Church." The date of this last entry is October 25, 1795, and from the remark that this man was buried from Father Quigly's house, it would seem that at this date there was no distinct building in use as a Catholic chapel. It is likely that up to this time the Faithful assembled for services in private dwellings or in the house occupied by the priest. From the following entry, which Father Quigly made on March 25, 1797, we learn that his residence was on West Street.

> I hereby testify that I administered and attended to the consecrated ground of the parish Kingston, Jamaica, the dead body of a Caracoa woman, by name Maria; she lived next door to me in West Street.

The first record of a priest's death in Jamaica since the days of Spanish occupation is that of a Father Provost. Besides showing that he was a man of distinction, the record gives the signatures of six other priests who were present at the funeral.

> In the year 1798, on November 28, was buried in the cemetery of the Catholic chapel of the city of Kingston, Jamaica, the body of the late Dom Am-

broise Marie Provost, a Benedictine Religious of the Congregation of St. Maure, formerly professor of Theology of the same Congregation, and lately Missionary Apostolic at the Mission of Affranches in the Island of San Domingo, born at Avranches, Parish of St. Gervais, in Normandie, on December 5, 1762, lawful son of Maitre Louis Ambroise Provost, Attorney of the Crown for that district, and of Dame Catherine Allain. He died yesterday evening in the city of Kingston; the burial took place in the presence of the Catholic clergy and of several other prominent parishioners, who together with us have signed the above statement.

Fr. W. LeCun, Prefect Apostolic of St. Domingue.
De L'Espinasse.
Rochanson, Missionary Apostolic.
Fr. Isabey, Missionary Apostolic.
The Abbot Monchet, Testamentary Executor.
M. Rostare.
Clr. de DeDillon.
Collette, Wife of DeDillon.
Anthony Quigly,
Roman Catholic Priest of Kingston, Jamaica.

Two of the priests who signed the above record were probably companions in exile with the deceased and left the Island after his burial. Three of the others were in Kingston when Father Quigly died in 1799, and signed his burial record, which is translated from the French original as follows:

On the eighteenth day of the month of September in the year 1799, was interred in the Catholic cemetery of the city of Kingston, by us the undersigned Friar LeCun, Prefect Apostolic of the Missions of the Order of Friars Preachers in San Domingo and other neighbouring Islands in America, the body of the late Very Reverend Father Anthony Quigly, to whose care the Catholic chapel in the said city of Kingston had been committed in virtue of faculties granted to him in 1792 by Monseigneur Douglass, Vicar Apostolic of the

> London District; the said Reverend Father Quigly, a professed Religious and priest of the order of Recollects in Ireland, having died the day before at his residence near the said chapel, at 6 o'clock in the evening, aged about fifty-five years. In testimony of which we have appended our signature along with Monsieur L'Abbe De L'Espinasse, and the Reverend Father Rochanson, Missionary Apostolic of San Domingo, and Messrs. Patrick Peacan and Thomas Hinds, inhabitants and merchants of the city of Kingston.
>
> (Signed) Patrick Peacan.
> Rochanson.
> De L'Espinasse.
> Fr. Wm. LeCun,
> Prefect Apostolic.

From this document we learn that at the time of Father Quigly's death in September, 1799, there was existing in Kingston a Catholic chapel, distinct from the residence of the priest.

Reference to this chapel is found in a Memorial presented in 1804 to George Nugent, Esq., Lieutenant-Governor, by "the subjects of His Majesty, the King of Spain, Merchants and Residents of the city of Kingston." In this document we read:

> Your memorialists sometime in the year 1799, on behalf of themselves and their nation (trading to this Island) after due representation made to the Rt. Hon. Earl Balcarras, then the Lieut. Gov. of the Island, obtained his gracious sanction to establish a Roman Catholic chapel at their own expense.

In subsequent documents it is stated that this chapel was on West Street and it was probably located on the old church property midway between Barry and Tower Streets.

From the fact that Father LeCun officiated at Father Quigly's funeral rites, it would seem that he was recognized as the ecclesiastical Superior of the Catholics in Jamaica at the time. He did not however take over the care of the new chapel on West Street but confined his ministry to the French-speaking Catholics in a chapel which they had for themselves in a building on Hanover Street known at the time as Harmony Hall. In a document written by Father LeCun under date May 23, 1807, he states:

> All the French families which for the last eighteen years have resided, and such as do still reside in Kingston, have their births, death and marriages entered in the registers of this chapel.

Eighteen years before the time of this statement would make the Hanover Street Chapel date from the year 1789. It is regrettable that the early records of this chapel have been lost. Those that have been preserved begin with the year 1805. Father LeCun's first record of the administration of the sacrament of Confirmation is as follows:

> In the year one thousand eight hundred and five, on the seventh of July, we the undersigned Friar William LeCun, Prefect Apostolic of San Domingo, and refugee in the city of Kingston because of events of the war, and serving a chapel established by us in the interior of the house which we occupy, have administered within the said chapel the sacrament of Confirmation in the form and according to the instructions laid down by the Holy Congregation of the Propaganda and by His Holiness, Pope Clement XIV, on August 23, 1774, and in virtue of the Brief *ad hoc* granted to us by the Holy See on August 29, 1779, to the persons whose names here follow:
>
> Louis Aimé Benjamin de Richemond
> Pierre Augustin de Richemond
> Louis Augustin Simon
> Louis Felix Emile Simon
> Louis Auguste Simon
> Louis Vivière
> Joseph Simon Michel
> Marie Claire Sanité
> Desirée Emilie de Gand
> Louise Planton
> Elizabeth Duval
> Claudine Nagso
> Thérèse la Martellière
> Thérèse Jourdan
> Honorée Athalie Elizabeth Ste. Marie

Jean Gordon d'Epechon
Joseph Robert Galesque
Jean Rollignot
Georges Quentin Ste. Marie
Louis de la Rue
Charles de la Martellière
Simon Pierre
André Barbe
Henri François de la Martellière
Louis Dieudonne de Gand
Louise Caroline du Bourg
Marie Louise Sabaté
Marie Noel Raboteau
Lucienne Bourdet
Anne Marie Claire DeSamon, Dame de Gand
Euphrasie Nadan
Marie Celeste Augereau
Marie Antoinette Roux
Adelaide Deslandes
Marie Françoise Brondo
Louise Nomintine Gachet
Marie Louise Blé
Jeanne Victorie Viales, Dame Michel
Madelaine Anne Catherine Matthieu
Françoise Emilie Matthieu

In faith of which we have signed this present document the same day and month as above.

Father W. LeCun.

In connection with this chapel, Father LeCun opened a new volume of records beginning with the month of February, 1807, and inscribed in French with this title: "Register for the insertion of records of Baptisms, Marriages and Burial Services of the Roman Catholic chapel at Kingston." The handwriting in which the records of this volume are preserved is almost as easily read today as it was over a century ago when it was fresh on the page. The first recorded Baptism in this volume is that of Pauline Chevolleau, daughter of Raymond Chevolleau of the parish of St. George, and his wife Louise Marguerite DeGouray, born in the parish of St. George on December 28, 1805, and baptized in the chapel at Kingston on February 2, 1807.

Father Quigly's immediate successor as pastor of the Spanish Chapel in West Street was Peter Francis De L'Espinasse. He was a French secular priest who had authorization from Bishop Douglass to do missionary work in the West Indies. From the testimony of the records that are preserved, he began his ministrations in September, 1799, the month and year of Father Quigly's death, and continued until March 31, 1804. He signs himself as De L'Espinasse, "Missionary priest at the service of the Catholic Church in Kingston," and "Pastor of the Roman Catholics of the Island of Jamaica."

It is regrettable to relate that during his short career in Jamaica, this Father De L'Espinasse created a reputation that does not do credit to his character as a priest. He seems to have been possessed with the *auri sacra fames* and this was the undoing of his missionary work. His demand for exorbitant fees, his investments and commercial enterprises were a source of scandal in the community, and were duly brought to the attention of the ecclesiastical authorities at London and at Rome.

The following rescript from Propaganda addressed to Bishop Douglass in England gives the results of the findings in the case against Father L'Espinasse.

> Rome, December 20, 1800.
>
> Illustrious and Reverend Sir:
>
> Very serious complaints have been laid before the Sacred Congregation concerning the Rev. Peter Francis De L'Espinasse. They have probably been brought to the notice of your Lordship already. Your Lordship is also well aware that this French emigrant secular priest betook himself to America to labor as a Missionary in the Island of San Domingo or in Jamaica, and that on the death of the Rev. Anthony Quigly, in the month of September, 1799, he was appointed by the Rev. Father Wm. LeCun, pastor of the Catholic church in Kingston, until Your Lordship, to whom the spiritual jurisdiction of the Antilles has been delegated by the Holy See, should, according to your judgment and conscience, appoint a fit person to the care of souls in that place. All the Catholics in Jamaica thought that they had obtained in L'Espinasse a worthy successor to their departed pastor, but they soon found that they had been disappointed in their expectations. For the new priest gave no indistinct signs of a greed for money. He wished to exact from his Catholic subjects, who are by no means rich, a large *honorarium* for burying the dead. He has not scrupled

to exact larger stipends for service than those fixed upon for the Antilles. Furthermore he has betaken himself to business to the great scandal of the Catholics and non-Catholics alike. He has therefore incurred the excommunication *latae sententiae,* imposed by the Supreme Pontiff, Clement IX, in the Bull, *Solicitudo Pastoralis Officii.* Again he has given evidence of an indocile and contentious disposition, refusing to listen to the advice of the Prefect Apostolic and of the other Missionaries. On Maundy Thursday, he declaimed from the pulpit, to the great scandal of the people, against the same Father LeCun. Finally, during the same brief period, he has committed other offences, as may be seen from the statement of the agents appointed by the civil power, copies of which are appended to this letter. As there was question of proceeding against an ecclesiastic, the civil power did not wish to take action, but has left the matter to the jurisdiction of Your Lordship.

It will therefore be the duty of Your Lordship to reprimand the said priest De L'Espinasse, and to see to it that he retrace his steps and submit himself to his Superior, Father LeCun, repairing the scandal he has given by a total change of life, and making a public retractation of all he has said against the before mentioned Prefect. If he refuse not to do this, you will absolve him from all censures and penalties and also from the irregularities which he has incurred. If however he listen not to advice and exhortation, you will see that he is dismissed from that Mission and compelled to return to Europe, so that you may be able to destroy every stumbling block or rock of scandal in the Island of Jamaica.

Such is the opinion of the Holy Father and of their Eminences the Cardinals.

H. Card Gerdil, Prefect.
Caser Abp., Bp. of Viterbo, Sec.

The Rt. Rev. John Douglass, Bishop of Centurice,
V. A. of the London District, England.

To what extent and with what success Bishop Douglass dealt with Father De L'Espinasse is not known. It may be, however, that the priest gave some promise of reform, for he continued to act as pastor of the West Street chapel until the early part of the year 1804. By that time, however, no reformation had been effected, and he was compelled to give up his charge. The following letter from the Secretary of the Governor would seem to indicate that his removal was not effected until "the arm of the law" was set against him.

> Kingston, March 17, 1804.
>
> It is the positive order of Lt. Gen. Nugent, Governor and Commander-in-Chief of Jamaica, that you do immediately deliver up the Spanish Catholic chapel in Kingston to Rev. Padre Basilio Suarez Delema, who has been unanimously chosen by the Spanish residents of Kingston, and you are hereby enjoined in future not to exercise the holy functions of the priesthood in this Island, in consequence of the excommunication passed upon you at Rome by their Excellencies, the Cardinals in Conclave, and approved by His Holiness the Pope, Pius VII, dated at Rome December 7, 1800.
>
> By order of the Lieut. Governor,
> (Signed) I. Tyrrell, Secretary.
>
> Rev. Joseph De Le Espinas.

From the address at the close of this letter, it will be observed that the French surname has a Spanish form, and this is the form that is found in most documents that make reference to this French priest. Again, here he is addressed as Joseph, but this is evidently a mistake of the Secretary, as all the other documents that give his full name refer to him as Peter Francis. In his own records he invariably signs himself simply as De L'Espinasse.

The following record of a marriage performed by Father De L'Espinasse is interesting not only as a specimen of the form that was used for matrimonial alliances in the early days, but also as containing family names that are still familiar in the Catholic community of Kingston.

> In the year 1803, on November 29, after one publication of the banns of the future marriage be-

tween Philippe LeMercier Duquesnay, oldest and legitimate son of Philippe LeMercier Duquesnay, deceased, formerly a resident of the place called Gonaives in the Island of San Domingo, and of Marie Françoise Leisieur Duquesnay, his father and mother, the contracting party above mentioned having been born at Gonaives and now residing in this town of Kingston, of the first part; and of the second part, Marie Françoise Duverger, youngest and legitimate daughter of Sebastien Duverger, deceased, and Marie Magdeleine Jolly Duverger, her father and mother, the aforesaid Madamoiselle having been born in San Domingo and now residing here in Kingston at the residence of her paternal uncle, Charles Duverger, who with authority and consent was present at the marriage; the said publication of banns having been made during the sermon at the parochial Mass on Sunday the 27th of the present month, without any protest against the marriage coming to our notice, and the parties having been legitimately dispensed by us from the publication of the other two banns, and from the "Advent Time" prohibited by the laws of the Church; I the undersigned priest, formerly a Canon of the Cathedral Church of Mans, and at present Apostolic Missionary serving the Roman Catholics in the Island of Jamaica, have received the mutual consent of marriage from the above-named parties, and have given them the Nuptial Blessing, observing the ceremonies and customs prescribed by our Holy Mother, the Church. Present at the marriage and consenting thereto were the following: Marie Françoise Leisieur, widow of Philippe LeMercier Duquesnay; Marie Marcelle LeMercier Duquesnay, wife of Achile Onffroy, and Marie Françoise LeMercier Duquesnay, wife of Pierre Baron Boisfontan, both being sisters of the groom; Charles Duverger, paternal uncle and guardian of the bride; Marie Magdeleine Duverger, wife of François Duverger and sister of the bride; François D'Aquin, Jean Paul Daron, Louis D'Aquin, Jean Batiste Pivert, and Simon Leyan;—all these being residents of this town, were witnesses to what is stated above concerning the age, the domicile and the qualifications of the contracting parties, and have signed their names together with us, as also the groom, the bride, the mother of the groom, and the uncle of the bride, and many other relatives and friends who were also present.

(Signed)

Widow LeMercier Duquesnay
Duquesnay Onffroy
Charles Duverger
François D'Aquin
Jean Paul Daron
Jean Batiste Pivert
Jno. Pavaguan
J. B. M. Pivert
A. Onffroy
G. Duverger
Philippe LeMercier Duquesnay
Marie Françoise Duverger
V. Lefevre Dufour
D. Duverger
Baron Boisfontan
Morainville Le Clair

De L'Espinasse, Pastor of the Roman Catholics in the Island of Jamaica.

The Spanish Catholics who had built the chapel at West Street seem to have persisted in holding it for their own people and in securing the services of Spanish priests. That is probably the reason why Father LeCun, though Prefect Apostolic, did not take over the chapel, but left it in the care of Father De L'Espinasse and the Spanish priests who served it from 1800 to 1808. The names of these priests as shown by the Church records are Eusevio de Naxeras, Francisco Algaxin, Anfreas José Suarez y Ortego and Suarez Delema.

All the Catholics, including Father LeCun, thought that a worthy Pastor for the chapel in West Street had been found when Father Suarez Delema took up the care of it in 1804. However, they were disappointed, for Delema proved little better than his predecessor De L'Espinasse. He ran counter to his Spanish congregation, to the Prefect Apostolic, and even to the Government officials, and after two years was compelled to quit his charge in the month of May, 1806.

By this time the Prefect Apostolic, Father LeCun, had been tried to the limit by the experiments made with immigrant priests at the Spanish chapel on West Street, and he seems to have decided to take upon himself the care of the chapel. Under date of May 23, 1807, he wrote to the Secretary of the Governor, setting forth the situation at the West Street Chapel, and presenting the affidavits on the strength of which he pressed his right to take possession of the chapel. In the meantime some of the members of the Spanish community, who were set against having a French priest as pastor, appealed to the municipal authorities to support their endeavours to procure the services of a Spanish priest for the chapel. They do not seem to have had any particular priest in mind, and in fact there does not seem to have been at the time any priest in the Island other than Father LeCun. In a letter dated June 19, 1807, and addressed to the "Mayor and Magistrates of the city of Kingston," Father LeCun protested against the action of the Spaniards and then goes on to say:

> Being obliged to quit "Harmony Hall," which is about to be sold, I beg to express my desire to perform my ministrations in the said chapel on West Street until I can find another building more adapted to the purpose. Furthermore I am of the opinion that one chapel is quite sufficient for all the Catholic residents of Kingston.

The Government authorities, both central and municipal, returned considerate replies to Father LeCun's representations, but they evidently hesitated to take action in a dispute between the French and Spanish inhabitants of the city. Something, however, was done, for in the archives there is a list, dated July 2, 1807, and entitled: "Inventory of things taken from West Street to Hanover Street chapel. David de Castro, Constable."

Whether or not Father LeCun ever came into possession of the West Street Chapel is not clear; but in the account of his death which occurred a few months later, it is stated that "he died in his room, near the Catholic chapel, situated on Hanover Street."

Here it is worthy of note that the man in Rome who evidenced the keenest interest in the welfare of the Church in Jamaica was Father Richard Luke Concanen. He was a Dominican Father, born in Ireland, and for many years had resided in Rome. The Missions in North America were the objects of his special attention. Under the date February 28, 1800, he writes to Father LeCun:

> I am not surprised that you are troubled and thwarted by French immigrant priests. I can assure you that these gentlemen have given trouble in every place into which they have been called. It is regrettable that at present you are not free from the jurisdiction of the Vicar of the West Indies. I am aware that, through not being properly informed, he unduly favours immigrant priests. But if in time to come, you are troubled in the exercise of your ministry and jurisdiction, either by the Vicar Apostolic or by the immigrant priests, conduct yourself with prudence and send through me a full account to Propaganda.

Again from Rome under date of January 10, 1801, Father Concanen writes to the comfort of Father LeCun:

> I do not fail to recommend the interest of the Church in Jamaica to Mgr. Douglass, the Vicar Apostolic, and to make him realize the conviction of the Sacred Congregation to the effect that it is necessary to be very careful in granting faculties to emigrant priests.

In view of his interest in the Missions of North America, as evidenced by his concern for Father LeCun and for the Mission in the Island of Jamaica, it is not surprising that when there was question of creating new episcopal sees in North America, this same Father Concanen was chosen as the first Bishop of the Diocese of New York. He was consecrated first Bishop of New York at Rome, April 24, 1808. After some delay in leaving Rome, he reached Naples expecting to sail thence for New

York. But the French military forces in possession of the city detained him as a British subject, and while waiting for release he was taken with fever and died at Naples, June 10, 1810.

The following record of the death and burial of Father LeCun is interesting not only as an historical document but also as showing what was thought in those early days about *communicatio in sacris:*

> We the undersigned inhabitants of San Domingo, refugees in the Island of Jamaica, residing in the city of Kingston, all of us professing the Catholic religion, Apostolic and Roman, do witness hereby: that the Rev. William LeCun, born in the parish of Fridarzec, near the town of Freguier in the province of Lower Brittany, aged forty-three years, Prefect Apostolic of the French portion of the said Island of San Domingo, who in the duties of his office, acted in this Island of Jamaica under the authorization of His Lordship, the Bishop of London, died yesterday, Friday, at eight o'clock in the evening, in his room near the Catholic chapel, situated on Hanover Street, to which chapel he alone was attached; that during the whole course of the sickness preceding his death, his sentiments were most religious and his sorrow most sincere at being unable to receive the sacraments of Holy Church, because of the fact that there was no other priest in this city and none even throughout this Island; that in accordance with his will of the tenth of this month, which, as he had directed, was opened by his executors immediately after his death, the Reverend William LeCun had expressly laid down that at his funeral no minister whatever of any other religion except the Catholic, Apostolic and Roman, should officiate; and that as there is at present no Catholic priest in this city or its neighbourhood, his body, consequent on the funeral directions set forth, was clothed in priestly vestments and laid out at the foot of the altar until two o'clock of the afternoon of today; that thereupon it was enclosed in a coffin; that the Prayers of the Dead were recited by the Catholics in the presence of

a large gathering; that the body was borne to the cemetery of this city and parish of Kingston, accompanied by most of the Catholics residing in this City, and was laid away in the tomb prepared for it. In testimony whereof, this account has been inscribed by one of us in this Register of Baptisms, Marriages and Burials, and also on a loose sheet as duplicate, in the sacristry of the Catholic Chapel, Sunday, October 17, in the year of our Lord 1807, at six o'clock in the evening.

(Signed)

Charles Houssier
F. Gillibert
A. C. Seronville
Hri. Cabot

John Brondeau
G. Villegrain
J. J. Uter
Mainie
H. Verneuil

With the burial of Father LeCun in 1807, the Catholics of Kingston were left without the services of a priest and practically without a place of worship. Father LeCun in a letter above quoted had said that he wanted to use the chapel in West Street until he could find another more adapted to the purpose. So it could not have been much of a building even for those times. In this state of things, a zealous layman named Don Carlos Esteiro took it upon himself to start at his own expense the building of a church, in order, as he said, that "all Catholics of the city, without any distinction of nationality, might assemble together for the practices of their religion." In the meantime he got into communication with an Augustinian Friar, Juan Jacinto Rodrigues d'Araujo, a Portuguese priest who was at the time living in Vera Cruz, and induced him to come to Jamaica and take up the care of the new church and the Catholic congregation in Kingston. Father Rodrigues arrived towards the end of the year 1808, and within three years, in the September of 1811, the first church of the Holy Trinity, situated at the corner of Sutton and Duke Streets was completed. It was a solid structure but simple and plain in its architectural lines. For almost a century to come it was to serve the Kingston congregation and in the course of years by the addition of tower and Lady-chapel was to become the commodious, devotional and endearing church of Old Holy Trinity. The founder and benefactor of the church died a few years after its opening and in his will left all his interest in the church to Father Rodrigues. The record of his burial, written in Spanish by Father Rodrigues, is translated as follows:

> At the city of Kingston, in the Island of Jamaica, on the twenty-second day of the month of February in the year 1814, I, Friar Juan Jacinto Rodrigues d'Araujo, pastor of the Catholic, Apostolic and Roman church of the said city, after performing the proper ceremonies, have buried near the main altar of the aforesaid church, the body of Don Carlos Esteiro, founder and benefactor of the same. He was a native of Sto. Riago de Tal, within the jurisdiction of the town of Muros, in the archdiocese of Sto. Riago, in the kingdom of Galicia, and a resident of this city of Kingston for many years. He died at seven o'clock in the morning, after having received the last sacraments of the Church. In witness whereof, I sign on the day, month and year noted above.
>
> (Signed) Fr. Juan Jacinto Rodrigues d'Araujo.

Some time after his arrival in Jamaica, Father Rodrigues was appointed Prefect Apostolic by Bishop Douglass of London and subsequently confirmed in his appointment by Bishop Buckley, of Trinidad, the first Vicar Apostolic of the British Antilles. Father Rodrigues ministered to the first congregation at Holy Trinity Church from 1808 to 1824. All his records, written either in Spanish or in French, have been preserved and show great care and exactness. He seems to have been the only priest in the Island until the year 1821 when he was joined by Father Benito Fernandez. In faculties received from Bishop Buckley, Father Rodrigues at his own request was authorized to appoint as his successor, any priest whom he would judge worthy of the office. Accordingly, after a service of some sixteen years, Father Rodrigues departed for his native Portugal and left the Church in Jamaica to the care of Father Benito Fernandez.

CHAPTER II

THE FIRST VICAR APOSTOLIC OF JAMAICA

FATHER BENITO FERNANDEZ was a Spaniard by birth, but at an early age went together with his family to Bogota in Columbia, S. A., where he eventually entered the Order of the Friars Minor Observants and was ordained a priest. During the revolution of the Spanish Colonies in 1810 his sympathies were with the Royalists and he was imprisoned and under the sentence of death; but the arrival of a Spanish ship effected his rescue, and he came to Jamaica in the course of the year 1812. For three years he was a fellow-worker with Father Rodriguez and on the latter's departure for Portugal, was left alone in charge of the Mission. For the purpose of his work in Jamaica, he obtained, through a document dated Rome, May 28, 1824, release from the obligations of the Religious Order to which he belonged, and continued to live as a secular priest. On September 7, 1829, he addressed a letter to Dr. Daniel McDonnell, the newly appointed Vicar Apostolic of the Antilles, residing at Trinidad, in which he gives the following account of the state of the Jamaican Mission:

> By the public prints of this city I have been informed of your safe arrival at Trinidad and that you are invested with the title of Vicar Apostolic of the Roman Catholic Church for all the Antilles. It gives me infinite pleasure to see at the head of our Church government a person of such distiguished merit, and I congratulate myself highly, on being one of your subjects. As such, I beg to acquaint you that in this city there is a Catholic chapel, which has been erected at the expense of Don Carlos Esteiro, a native of Old-Spain, and by the zeal of the well-deserving priest, Don Juan Jacinto Rodrigues d' Araujo, who was the

> first appointed to its charge, and who continued to fulfil his duties until the year 1824; being desirous of visiting his native country, and I happening to be here at that time (having emigrated from the Spanish Main, in consequence of the revolutionary persecution then exercised against every Spaniard) he, the above named priest, entrusted me with his office, in virtue of the full power which a year previous to his departing from this Island he had received from your predecessor, the Rt. Rev. Dr. Buckley, with whom he had an opportunity of communication.
>
> Our congregation consists of Spaniards, French, Dutch, some Italians, and a few Irishmen, scarcely twelve in number. We, however, are endeavoring to do all we can for the advancement of religion, conformable to the rites of the Church, and in keeping with the few means afforded by the condition of the country and the fervor of the parishioners. We have just finished a work on our chapel which will render it much more roomy than before, and it is now sufficiently large to celebrate the divine services with the solemnity and decorum that become them.

In answer to this communication from Father Benito, Dr. McDonnell wrote on May 4, 1830, as follows:

> Causes which I may soon have a better chance of explaining, have prevented your hearing from me for so long a time. I request that you continue your pious and charitable ministry at Jamaica, and I confirm in you all the powers conferred on you under the authority of Bishop Buckley. I am making arrangements by which I may be able to visit Jamaica in two or three months; meanwhile have as many prepared for Confirmation as you possibly can, and receive no ecclesiastic and allow none to officiate in Jamaica, whatever he may profess, or whatever he may claim, who does not bear with him faculties signed by me, and an introductory letter from me of a later date than the present. May your kind endeavours to make others happy, render you all happiness here and hereafter.

During the month of June, 1831, Dr. McDonnell fulfilled his promise and visited Jamaica. In a document, which he left, he expressed himself as having been much pleased with his visit and declared that he had not found in any of the islands subject to his jurisdiction a congregation better ruled and better organized than that of Kingston. However Dr. McDonnell seemed to be convinced that English speaking priests were needed for the work in Jamaica, and whatever might be said to justify his opinion, it is evident from subsequent events that he sent men who were unsuitable for the work and that his attitude towards Father Benito and the Kingston congregation was a source of great dissatisfaction.

In the course of the year 1832, there arrived in Kingston a secular priest from Ireland named Edmund Murphy. He was accompanied on his journey out by the Hon. Anthony Dowell O'Reilly, the Attorney General of the Island, who had been in Europe on a vacation. In the course of their voyage, they called at Trinidad, where Dr. McDonnell gave Father Murphy faculties for work in Jamaica, and a letter dated June 15, 1832, introducing him to Father Benito. Whether or not Father Murphy thought that his mission was to serve the English speaking Catholics independently of Father Benito is not clear. But the fact is that he refused to recognize the authority of Father Benito, and early in 1833 opened a chapel in a building known as Jasper Hall on High Holborn Street, and named the chapel after St. Patrick.

In view of the letter of May 4, 1830, which Dr. McDonnell had written to Father Benito, it is not surprising that the latter resented the independent action of Father Murphy, and wrote a letter of protest to Dr. McDonnell. The latter replied with a conciliating letter under date May 5, 1833, but left the Irish priest undisturbed. Thus with a tacit approbation of the Ecclesiastical Superior of the West Indies, there was established at Kingston a new congregation composed principally of English speaking Catholics under the pastorate of Father Murphy.

In the January of the year 1834, Father Duquesnay, a

Jamaican, and the first native raised to the priesthood since the English occupation, returned to his native land and joined Father Benito in his work. Father Duquesnay was born in Kingston on December 29, 1808. He was the fourth child of Phillippe L. Duquesnay and Marie Françoise Duverger, the record of whose marriage at Kingston is given above on page 34. The registry of Father Duquesnay's baptism is as follows:

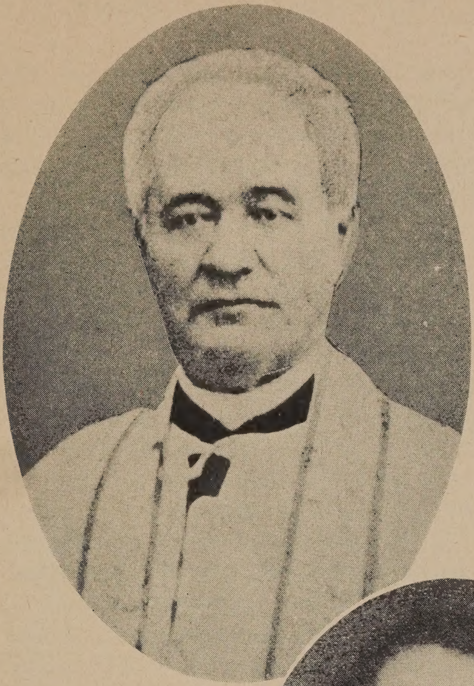
> In the year 1809, on June 27, we the undersigned Father Juan Jacinto Rodrigues de Araujo, pastor of the Catholic, Apostolic and Roman church in this city of Kingston, in the Island of Jamaica, have baptized Marie Guillaume, born at Kingston the 29th of the month of December, 1808, the son in lawful wedlock of Monsieur Phillipe Le Mercier Duquesnay, a native of Gonaives in the Island of San Domingo, and of Madame Marie Françoise Duverger Duquesnay, a native of St. Marc, and resident at Kingston; the godfather was Monsieur Guillaume Guybert, an inhabitant of San Dominigo and resident at Kingston; and the god-mother was Dame Marie Luce Fergon Du Lobigt, an inhabitant of San Domingo and a resident of this city; in faith whereof I have signed, together with the father, the mother, and the godparents of the infant.
>
> (Signed) Fergon Du Lobigt
> Phillippe Le Mercier Duquesnay
> Duverger Duquesnay
> Guybert
> V. Piver
>
> Father J. J. Rodrigues de Araujo, Curé de l'Eglise Romaine.

The parents of Father Duquesnay were refugees from San Domingo during the revolution that raged on that Island at the beginning of the nineteenth century. His father engaged in trade at Kingston, and must have met with considerable success, for he was able to send his sons to France for their education. Young Duquesnay made his college studies at Montmouillon, Poitou, and then entered the Seminary at Rouen where he was ordained to the priesthood. Doubtless Father Benito was instrumental in having the young priest return to his native land. In the record of Father Duquesnay's baptism, his name is given as Marie Guillaume. When he took up work in Jamaica we find his name given in the records as Father Arthur Guillaume Le Mercier; and he was evidently known at the time, and has been known ever since, as Father Arthur. His signature however is invariably written G. L. Duquesnay, the initials standing for the French of William Le Mercier.

There is an edifying story told in connection with Father Duquesnay's early career as a priest. The details of the story were well known at the time to relatives and intimate acquaintances of the parties concerned, and were related by the generation immediately following as authentic. As this generation is passing, or has already passed away, it may not be out of place to record the story here for what it is worth.

It seems that there was living in Kingston a Madame Marchand who had a son studying for the priesthood at the same Seminary in France at which Father Duquesnay had been recently ordained. While the good lady was hearing Mass one morning, and had her eyes fixed with the intensity of Faith on the elevated Host, it seemed to her that the Host suddenly spread out and that against the white back-ground, she saw a small room in which there was, stretched upon a bed, the figure of a young man apparently ill, and a priest whose features she could distinguish, administering the last sacraments. The vision, if vision it was, lasted but a moment, and at the tinkle of the bell, the good lady found herself on earth again, puzzled at the meaning of what she had seen.

In those days, the early '30's, there were of course no cables, and letters required many weeks and often months to come from Europe to Jamaica. So the days passed by, and the weeks grew into months, and Madame Marchand in her little home had almost forgotten the vision at Mass, and was watching the mail-service for the letter from her son which would tell of his Ordination and home-coming.



Reverend
Joseph Dupont,
S.J.

Reverend
Arthur
Duquesnay.

One day there was a knock at the door, and on opening it, what was Madame Marchand's surprise to see before her a young priest, whose striking resemblance to the figure she had seen in the vision at once recalled to her mind with vivid distinctness all that she had seen some months before at the Elevation of the Mass. The priest was Father Duquesnay, who had just arrived in Jamaica, and had come immediately to tell the bereaved mother of the fact and circumstances of her son's death. It was hardly necessary for the young priest to explain the object of his visit. As soon as Madame Marchand saw him she realized that the vision she had seen at Mass was a representation of the death of her beloved son in far away France. And through the years that followed she ever regarded the vision as a particular favour that was granted to soften her grief, by this assurance that her son had died a peaceful death, fortified with the sacraments of the Church.

Father Duquesnay seems to have been chiefly instrumental in obtaining the gift of land on Upper Orange Street, that was used as the Catholic burial ground from the year 1836. In a letter written in the February of that year he says:

> The land had been purchased by a single individual, who has made a present of it to our Chapel.

A marble tablet which was set up in the cemetery gives the name of the donor in the following inscription:

HOC CEMETERIUM
ECCLESIÆ SSÆ TRINITATIS
A JOANNE FRANCISCO YNFANZO DATUM
A REVDO PATRE BENITO FERNANDES
FUIT BENEDICTUM
DIE XV MAII, MD CCC XXX VI

This Cemetery of the Church of the Most Holy Trinity, donated by John Francis Ynfanzo, was blessed by Rev. Father Benito Fernandes on May 15, 1836.

This generous benefactor did not long survive his gift, as is seen from the following inscription which is found on his monument:

A La Memoria
Del
Sr. Juan Francisco Ynfanzo
Natural de Cartagena
De La N. Grand.
Murio
El 16 de Novembre de 1836
a los 69 annos de su edad.
Fue el Fundador
De este Cementerio
Y Aqui Reposan
Sus Restos Mortales.
Pobres Lloradle!
Ricos Imitadle!

> To the memory of Sr. Juan Francisco Ynfanzo, a native of Cartagena, New Granada, who died the 16th of November, 1836, in the 69th year of his age. He was the founder of this Cemetery, and here lie his mortal remains. Mourn him, ye poor! Imitate him, ye rich!

In the meantime, Father Murphy, through his energy and the advantage of being a British subject and an eloquent preacher, was developing the congregation at Jasper Hall. There is considerable correspondence of the time to show, however, that his attitude towards Father Benito and Father Duquesnay was offensive, and that his presence and conduct caused them no little annoyance and anxiety.

Dr. McDonnell again visited Jamaica in the year 1835 for the purpose of investigating the situation about which he was receiving complaints both from Jamaica and abroad. But whether he judged that things were not as bad as Father Benito represented, or hoped that they would right themselves with time, he went away leaving Father Murphy in charge of the independent congregation.

St. Patrick's Chapel at Jasper Hall was found unsuitable, if not too small, for its growing congregation, and throughout the year 1835 Father Murphy was busily engaged in gathering funds for a new chapel. The subscription list, containing names of persons not only in Kingston but throughout the island and abroad, bears testimony to his zealous efforts. A piece of land was bought on the North side of East Queen Street between Hanover Street and George's Lane, and work was started on the new chapel which was to be named after St. Patrick and St. Martin. The corner-stone of the new chapel was laid on March 19, 1836, by the Earl of Altamont, (afterwards Lord Monteagle) the eldest son of Lord Sligo, who was the then Governor of Jamaica. The following is an account of the event, published in the *Jamaica Dispatch* for March, 1836.

> On Saturday the 19th instant, the Committee of Management met at the residence of Mr. Bartholomew Seymour, in North Street, where arrangements were made for conducting the ceremonies on the occasion. They proceeded thence to Miss Burke's lodgings on Duke Street to wait on the Earl of Altamont and conduct His Lordship to the grounds, where they arrived at five o'clock. The cortege proceeded in the following order:
>
> Captain Dillon and Bartholomew Seymour, Esq.; next, half of the Committee in carriages, then His Lordship accompanied by the Hon. Capt. Brown and Onsley Higgins, Esq., followed Rev. Mr. Murphy with the clerical attendants; after them came the other half of the Committee in carriages, and they were followed by a large number of friends also in carriages many of whom were decorated with green scarves ornamented with the crown, the harp and the national emblems of the rose, the thistle and the shamrock.
>
> An immense concourse of people attended, thousands having assembled previously on the grounds to witness this novel and imposing ceremony. When the cortege arrived at the spot destined for the laying of the first stone, the choir of St. Patrick's Chapel commenced chanting the 63rd Psalm. Towards the close of it,

> the Earl of Altamont, assisted by several gentlemen of the Committee, proceeded with the ceremony, with silver trowel, square, mallet, etc., during which the choir sang the 86th Psalm, *Fundamenta Ejus.* After the usual dedication of the building to its patron Saints, the Rev. Mr. Murphy read the following beautiful prayer from the ritual of the Church: "Omnipotent and merciful God, who out of the universal abode of the elect in heaven has framed an eternal dwelling for thine infinite Majesty, give to this edifice a heavenly increase, that whatsoever has been commenced under Thy sanction may be completed through Thy most bountiful aid and through the merits of Christ Our Lord. Amen."
>
> After the prayer, the *Domine Salvum* for his Majesty, the King of England, closed the ceremony, and the cortege retired in the same order as it arrived.

In the course of the year following the laying of the corner stone of the new church, Father Murphy seems to have realized that his independent line of action was leading him into inextricable difficulties, and, to the general surprise and relief of the Catholic community, he suddenly disappeared from the Island.

In the meantime Fathers Benito and Duquesnay, having received no satisfaction from the visit of Dr. McDonnell or from the letters subsequently sent to him, took it upon themselves to make a direct appeal to the Holy See. After setting forth the condition of the Church in the Island, the memorial thus concludes:

> Therefore have we determined to address ourselves to the Supreme Pastor of the Catholic Church to beg him with all due respect to examine into the complaints of this poor portion of his flock, and to afford us such relief as he thinks suited to our wants. We would venture to suggest to the consideration of His Holiness: 1st, that He separate us from the jurisdiction of the Vicar Apostolic of the West Indies, on account of the distance there is between us and headquarters, and the infrequency of communication; 2nd,

> that as we are unable to maintain a bishop with the dignity due to his exalted character, we pray that our Church be placed under the jurisdiction of the archbishop of Cuba, because of the more frequent chances of communication.

This memorial was sent in the course of the year 1836. It would seem that before it was received, the condition of affairs in the West Indies had already been considered at Rome, and that a scheme for their betterment had been decided upon. By a decree of His Holiness, Gregory XVI, dated Rome, January 10, 1837, the English Colonies of the West Indies were divided into three Vicariates Apostolic. The first included all the Windward Islands; the second, British Guiana; and the third, Jamaica, British Honduras and Turks Island.

Some light is thrown on this decision by the subjoined letter. It seems that the Attorney-General, Mr. A. D. O'Reilly, who, though he had come to Jamaica in company with Father Murphy, had later severed all connections with him, was in Italy during the process of the negotiations together with an Italian merchant of Kingston, named Louis Cyprian Mauri. The latter in a letter dated Turin, August 4, 1837, wrote to Father Benito as follows:

> After a long silence I am at last able to give you good news. The Jamaica business has been concluded at Rome according to our wishes. In spite of great efforts and overwhelming influence of the opposite party, Jamaica will form a Vicariate by itself, and he whom we all longed for has been nominated the first Vicar Apostolic. Influenced by discordant testimonies, the Soverign Pontiff was disposed to nominate a religious of the Society of Jesus; but the Reverend Father General of the Jesuit Order opposed the nomination and got appointed as Vicar Apostolic my dear and venerated Father Benito Fernandez. The Holy Father has so taken to heart the spiritual welfare of Jamaica that he has ordered the General of the Society of Jesus to send to the Island some religious of his

Order, Spanish, English and French. I warmly recommend them to you. You will find them true missioners, devoted only to spreading the greater honour and glory of God and to procuring the salvation of souls. I have a picture of the Sacred Heart of Jesus to send to you, and I am awaiting from Rome, faculties to enable you to erect the confraternity in Jamaica. I will forward both on the first opportunity.

From the very bottom of my heart I rejoice with you at the success with which it has pleased God to help your labours in Jamaica and I am gladdened at the prospect of the vast field that will be opened up on the arrival of your new fellow labourers. If I am able to serve you in anything, please let me know; I shall be only too happy to assist you in your work of zeal. I recommend myself to your Holy Sacrifices and to the prayers of the Faithful committed to your charge, and with sentiments of profound veneration, believe me,

Your devoted servant and friend,
Louis Cyprian Mauri.

The day of the month on which Father Benito entered on his office as Vicar Apostolic of Jamaica is not recorded. The brief appointing him to the post, however, is preserved and bears the date January 10, 1837. In the course of the same year, two of the Jesuits alluded to in the letter of Mr. Mauri arrived in Jamaica. They were William Cotham, an Englishman, and James E. Dupeyron, a Frenchman. For a while they lived in Kingston with the newly appointed Rev. Vicar Apostolic and Father Duquesnay; then after about a year they took up residence at Spanish Town, which though much smaller than Kingston, was at that time the seat of the Government. The results of their efforts, however, did not justify a permanent residence at the Old Capital. Father Cotham returned to the Kingston community while Father Dupeyron undertook missionary journeys for the purpose of visiting the Catholics scattered through the Island, who up to this time had never seen a priest. With our modern facilities for travel, we cannot but marvel at the zeal and courage which carried these first missionary priests through the length and breadth of the Island. There are records to show that Father Dupeyron visited not only the districts of the Parish of St. Andrew that are comparatively near to Kingston, but that he pushed his way across the Island into the Parish of St. Mary, then along the northern side, and through the Parishes of Trelawny, St. James, Westmoreland and Hanover. Today it calls for a strong and brave man to reach Pisgah in the mountains of St. Elizabeth; yet Father Dupeyron baptized MacDonalds there in the year 1839.

Shortly after the departure of Father Murphy in 1836, the congregation at Jasper Hall secured the services of another Irish priest, named John Joseph Curtin. After about two and a half years, this priest died in Kingston and was buried by the newly appointed Vicar Apostolic. The record of his burial is as follows:

> On November 17, 1839, the Very Rev. Vicar Apostolic buried in his churchyard the body of Rev. John Joseph Curtin, pastor of St. Patrick's Chapel in this city. He died the same day at the age of 32. He was a native of County Cork, and had been missionary and Vicar General in the United States of America.
>
> (Signed) Benito Fernandez.

Meanwhile the building of the new Chapel of St. Patrick and St. Martin was carried on under the direction of a committee, representing the English-speaking Catholics of the community. The chapel was finished towards the end of the year 1839, and at the request of the committee, the Very Rev. Vicar Apostolic appointed as its first pastor, another Irish priest, the Rev. Father Gleeson, who had recently arrived in the Island.

CHAPTER III

A Schism

As the Universal Church in its early days was tried by schism, so that little Church in Kingston, at its beginning, was harassed by a similar experience. Things were moving on with apparent peace in the Vicariate, when on November 12, 1840, to the utter amazement of the Very Rev. Father Benito and the Catholic body, Father Murphy landed back in the Island. His presence created a very difficult situation for the new Vicar Apostolic, and as events soon proved, he failed to meet it with the course of action that was called for. He listened to Father Murphy's apologies, and allowed him to conduct services again at Jasper Hall. In a very short time however the friends and followers of Father Murphy started an agitation to have him installed as pastor of the new Church of St. Patrick and St. Martin. The lengths to which they went, with Father Murphy's cognizance, if not at his instigation, led to the most regrettable consequences. The whole matter is set forth in the following letter of Father Benito to Bishop McDonnell:

Kingston, Jamaica, April 19, 1841.

My Lord,

I beg to acknowledge the receipt of your letter of the 16th ult. enclosing a copy of a letter written by your Lordship to the Rev. E. Murphy in answer to an application of his. I feel it difficult to express my gratitude for so kind a communication from your Lordship, since it has been for me among the many hardships with which I have met of late, a great consolation and a balm to my cruelly wounded heart.

As your Lordship is not acquainted with what has lately taken place here, I think it proper to give you a short account of the proceedings. Though I was afraid that the presence of Father Murphy here would disturb peace, and though he had never written to me a single line during his absence of four years from Jamaica, in order to prevent greater evils, I thought it proper to allow him to officiate at Jasper Hall. Father Murphy landed in Jamaica on November 12, last, presented to me his testimonials, apologized privately for the past and promised to behave well for the future. I therefore flattered myself that peace would not be disturbed in the least and that Father Murphy would go on quitely to Jasper Hall. I have been unfortunately deceived. Father Murphy and his people would have the new chapel, to which I appointed last year as pastor, the Rev. Father Gleeson, an Irish priest, at the request of the trustees and committee of the said chapel. They therefore tried every means to get possession of that chapel. They held in Jasper Hall several meetings in which harsh language was made use of against me as well as against the Attorney-General and the Irish, all of whom are very much opposed to Father Murphy and disapproved of my admitting him into the district. A deputation from Jasper Hall waited on me asking for the appointment of Father Murphy to the new chapel. I answered them that I could not recognize any other pastor of that chapel than the Rev. Father Gleeson. Another meeting was held at Jasper Hall in which I was treated the same way as in the preceding one. As those meetings were held in the house of Father Murphy, and as in one of the resolutions there was a threat of schism, I imagined that Father Murphy would, if he were a good clergyman, disapprove of them, either publicly, as the proceedings had appeared in the newspapers, or at least by writing to me. But he did neither, so that I felt myself imperatively called upon to withdraw his faculties from him. I wrote therefore to Father Murphy a letter for that purpose, but as he refused to receive it I was obliged to publish it in the papers. My letter is of January 28 last. From that day, Father Murphy ceased to officiate; but I was aware that the people of Jasper Hall were not quiet. I may here observe that the congregation, reckoning men, women and children, is not composed of more than three hundred, a very small part indeed of the Catholic body in Kingston. Meetings were held again and, shameful to relate, on the night of March 5, forcible possession of the chapel was taken. On the evening of the 6th, the police tried to dislodge the rioters, but were beaten off. The rioters then began to destroy the chapel with bricks and stones, and would have demolished it completely, if a strong body of soldiers, accompanied by the Mayor, had not come forward. Twenty-five persons were taken prisoners, some of whom belong to the congregation of Jasper Hall. On the evening of the 7th another meeting was held at Jasper Hall, and the resolutions of it, along with a letter of Father Murphy, appeared in the *Jamaica Dispatch,* a copy of which I forward to Your Lordship. A schism was therefore to be completed on St. Patrick's Day at Jasper Hall. Fortunately there was in the Island at this time, on his way to Demerara, a Rev. Father Chancy, a relative of the Vicar Apostolic of British Guiana. He remonstrated with Father Murphy on his bad behaviour and entreated him to beg pardon of me. Father Chancy, accompanied by Fathers Gleeson and Frost, made an application to me, and it was at their entreaty that I consented to receive from Father Murphy a letter to which I replied. On the evening of the 17th, I sent Father Gleeson to Father Murphy to tell him that I expected his apology and that I would publish both his letter and mine. Father Murphy's only answer was shameful abuse for Father Gleeson. Notwithstanding all this, I have not withdrawn the faculties I granted Father Murphy for the space of two months. You may now easily see, My Lord, if I have acted mildly or otherwise with him. I hope the letter of Your Lordship to him will be productive of good and induce him to comply with the promise he made to quit the Island, though he has publicly said several times that he will remain here. As our cause is common, on account of the precious unity of the Church to which we both have the happiness to belong, I hope your Lordship will earnestly recommend both me and the flock entrusted to my care, to the prayers of the faithful, and remember us in the Holy Sacrifice.

The deep interest, which Your Lordship feels for the welfare of our Holy Religion, will be my excuse for intruding a little on your time, by giving you an account of the present state of the mission. Besides the Rev. Father Duquesnay, I have four co-workers in the ministry, two of whom are Jesuits, Fathers Cotham and Dupeyron, and two others are Irish secular priests, namely Fathers Gleeson and Frost. The last clergyman accompanied the Irish emigrants who came here last February on board the "Robert Kerr." There is now a good congregation at St. Thomas in the Vale, where a chapel will soon be completed, thanks to the grant of £300 made by the Hon. House of Assembly. One of the Jesuits visits the Catholics through the country, as far as Montego Bay and Westmoreland, four times a year. A great deal of good has already been done, and, with the assistance of Divine Providence, I have very fair hopes that more will be done in the course of time. What we all require is peace and harmony, and for my part, I will spare no pains to preserve both. Father Duquesnay and Father Cotham present their respects to your Lordship, and I beg to present mine to Dr. Smith. Every letter Your Lordship will be so kind as to direct to me will always be received with the greatest pleasure.

Believe me, My Lord,
Your very obedient servant,
Benito Fernandez, V. A.

The two months' grace granted to Father Murphy passed, but he did not fulfil his promise of arranging his affairs and leaving the Island. His faculties therefore ceased, and thereupon began a state of actual schism which lasted for four years. The excitement caused by the unhappy affair gradually cooled down, and many of his partisans saw their error and returned to their true shepherd. The credit and standing of Edmund Murphy dwindled away in much the same manner as his adherents. At length he became a disappointed man and disappeared from the Island. He took his grievance to Rome, where, after having made a solemn promise in his own hand-writing that he would never again set foot in Jamaica, he received absolution from ecclesiastical censures. Tradition says that he wrote to many of his adherents in Kingston urging them to retract the errors into which he had led them. The greater part of them returned to the true Fold, some however remained indifferent to all religion, and a few, alas, openly apostatized.

The Chapel of St. Patrick and St. Martin now presented something of a problem for the Vicar Apostolic. It was situated near the Church of Holy Trinity, and its congregation numbered some difficult members. After serving as pastor for about one year, Father Gleeson left the Island, and it was not easy to find a priest to undertake the troublesome charge. After some negotiations, however, the English Jesuit, Father Cotham was prevailed upon to take up the post of pastor. Then an event happened that made the chapel serve for a real emergency. A destructive fire broke out in the eastern section of the city in the year 1843, and reached as its farthest limits the Church of Holy Trinity, of which it left but the walls standing, and for two years the Chapel of St. Patrick and St. Martin was used by the Kingston congregation for regular service.

The Jamaican priest, Father Duquesnay, who had joined the Mission in 1834, left the Island in the course of the year 1845. He had endured with Father Benito the trials of the Murphy schism, and had the consolation of seeing them pass away. All record of his work in Jamaica does high credit to his priestly character and virtues, and his departure was a source of regret to priests and people alike. Just why he left the land of his birth is not clear, but at the time the Mission was being supplied by members of the Society of Jesus, and he may have thought that another field would be more suitable to him as a secular priest. Besides this, his elder brother Charles who was Consul for Spain in Jamaica had gone to live at New Orleans, and this fact no doubt influenced Father Duquesnay to choose that city as the field for his future labours. On his way to the States, he visited the Bahama Islands and remained for some six or eight weeks at Nassau, administering to the Catholic families that had come there from Haiti and Cuba. Father Duquesnay is thus the first priest of whom there is any record in the Bahamas. In the following years, he was successively curate and pastor of St. Augustine's Church, New Orleans. In the announcement book of Holy Trinity Church for November 28, 1858, we read the following notice of his death:

> The Vicar Apostolic recommends to the prayers of the Faithful, the soul of Reverend Father Duquesnay who died at New Orleans on October 20 last. In making this announcement the Vicar Apostolic is fulfilling a duty imposed on him by friendship and gratitude; and he is sure that he will find the same sentiments in the hearts of those especially of the Faithful in the Vicariate who have the good fortune to have known Father Duquesnay, and to have been the objects of his zeal and his truly priestly charity. Tomorrow at six-thirty o'clock there will be a solemn Mass of Requiem for the Reverend Arthur LeMercier Duquesnay, former co-worker with the Very Reverend Benito Fernandez, Vicar Apostolic of Jamaica.

In the year 1847, the two Jesuit Fathers, Joseph Dupont and George Avvaro, came to work on the Mission; and in the following year, Joseph Bertolio and Alexis Simon, also priests of the Society of Jesus, arrived in the Island. Father Avvaro did missionary work in Kingston and Spanish Town until the year 1853 when he was transferred to British Honduras, Central America. His labours at Belize and throughout British Honduras until his death in 1873, have entitled him to be regraded as the father and founder of the British Honduras Missions. The three other Jesuit priests laboured on in Jamaica, and some account of their work will be found in the pages that follow.

In the year 1850, several Spanish Jesuits, who through the fortunes of revolution had been exiled from the Republic of New Granada, landed in Jamaica. On their arrival, they did not seem to have any definite plans for the future; but after consultation with the Vicar Apostolic and with his consent, they decided to open a school for boys, which after many vicissitudes became the St. George's College.

In the same year 1850, during the month of October, the Island of Jamaica was afflicted by the dreadful scourge of the Asiatic cholera. It was estimated that out of a population of 35,000, upwards of 5,000 persons perished in the city of Kingston alone. From Kingston it spread through the country with equally fatal results. Scarcely had the cholera finished its work of devastation before another epidemic, a virulent form of smallpox, trod in the footsteps of the cholera with widespread and fatal effect. Then in the Spring of 1853 came the yellow fever, claiming its toll of victims, particularly among the Europeans. The missionaries themselves did not escape this scourge, and one of them, Father Stephen Ghersi, who had come to the Island in the month of February, was taken with fever, and after an illness of six days died at the age of 29 years. The Register gives the following account of his death and burial:

> In the year 1853, April 13, in the 29th year of his age, the Rev. Father Stephen Ghersi, a priest of the Society of Jesus who came from a place called S. Remo of a German diocese in the Kingdom of Sardinia, in communion with Holy Mother Church and strengthened with the Holy Sacraments, gave up his soul to God; his body was buried on April 14 in the court of the Church of the Most Holy Trinity near the sacrarium, after the Office and Mass for the Dead had been offered. In faith of which I, Benito Fernandez, Vicar Apostolic of Jamaica subscribed my name.
>
> (Signed) Benito Fernandez.

This continued series of dreadful visitations gave the Fathers of the Mission an opportunity for conspicuously heroic work, and their ready response to it effected great good for the cause of the Faith in the Island.

Father Benito Fernandez, who had been in charge of the Mission for the space of thirty years, and who by his zeal and charity had done much to organize and develop the Church in the Island, died at Kingston of a stroke of apoplexy on September 27, 1855. The Register of Holy Trinity Church contains the following notice of his death and burial:

> In the year 1855, September 27, aged 73 years eight months and seventeen days, the Very Rev. Benito Fernandez of the Order of Friars Minor of the Strict Observance and Vicar Apostolic of this Island and its dependencies, born in the diocese of Calahorra in the Kingdom of Spain, being in communion with Holy Mother Church and strengthened with the Holy Sacraments, gave up his soul to his Creator, and on September 29, a solemn Mass for the Dead having been celebrated, his body was laid away in the interior of the Church of the Most Holy Trinity.

His funeral occasioned a most deserved tribute, not only from his own Catholic people, but also from every class and creed in the city. A contemporary has left us the following account of the effect of his death on the community in which he had lived and laboured so long:

> As the sad news spread, a profound sensation of grief was felt throughout Kingston. Protestant, Jew, Catholic and dissenter with one voice lamented the sad blow which had deprived the city of a benefactor, the poor of a father, and all of a perfect model of goodness and piety and every priestly virtue. The bell of the Protestant church tolled from the moment the Rector heard the news until sunset. The obsequies were attended by an immense concourse of people of every creed. Never was a good parent bewailed by grateful children as Benito Fernandez, first Vicar Apostolic, was bewailed during the days which were solemnly consecrated to his memory and to prayers for the repose of his soul.

About a month before the death of Father Benito, the Mission suffered another loss in the death of the Attorney General, the Hon. Anthony Dowell O'Reilly. It was this

Mr. O'Reilly who accompanied the Rev. Edmund Murphy on his arrival in Jamaica and who seems to have been responsible for inducing him to come to the Island for the purpose of serving the English speaking Catholics. However, as was noted above, he soon afterwards severed all connections with this troublesome priest and until his death was an active champion of the cause of Father Benito Fernandez. His burial record as found in the Registry is as follows:

> On September 14, 1855, was buried within the precinct of the chapel attached to the Catholic burial ground, the body of Anthony Dowell O'Reilly, late President of the Legislative Council and Her Majesty's Attorney General of the Island of Jamaica, and a native of Knock Abbey, in the County of Louth, Ireland. He died yesterday, 60 years old.
>
> (Signed) Benito Fernandez, V. A.

CHAPTER IV

A MISSION OF THE SOCIETY OF JESUS

THE Very Rev. James E. Dupeyron had been nominated coadjutor with right of succession on September 11, 1852, and on the death of Father Benito Fernandez, took up the administration of the Vicariate. On his accession to office, the Jamaica Mission came under the direct control of the Society of Jesus. The new Vicar, hampered like his predecessors by fewness of labourers and scantiness of resources, could do little more than continue and develop the work that had already been commenced. The records of the time testify, however, to his untiring zeal, not only in the city of Kingston, but also throughout the Island. To Father Dupeyron's apostolic zeal, it may here be recorded that he visited almost every section of the Island three or four times every year for the space of twenty years.

After the Spanish Jesuits had conducted the college at 26 North Street for about three years, they received a request from the Archbishop of Guatemala to come and open a college in that country. Realizing that this offer would open a wider field for their work and one more suited to their nationality and language, they closed the institution on North Street, and left the Island. The work of the college however was taken up by Father Simon in a building facing on Love Lane, at the back of the Father's residence at 74 King Street, which was known at the time as the "Middle School." In the work of teaching he got some assistance from Fathers Cotham and Howell, and the school, besides supplying a great need, met with considerable success. The following programme of academic exercises given at this time under Father Simon has been preserved, and is inserted here for its historic interest.

Literary Entertainment.
To take place on
Tuesday, December 21, 1858,
In the Catholic Presbytery School
Upper King Street.

Prologue............Master J. Lewis

PART FIRST

Grammaticus Ludus

Preceptor..................................J. Lewis
Paterfamilias.........................Charles Davis
Disciputi...E. Duquesnay, Monitor; H. Branday, J. Blache
Chas. Burger, P. Laraque, H. Pouyat, A. Roux
Tyrones.........H. Bicknell, T. Duquesnay, E. Sorapure

PART SECOND

Temptation Overcome..............E. Artice, J. Leake
Tentation Vaincue..................J. Blache, J. Rosseau
Horace, au Vaisseau de Virgile.............P. Laraque
Horace, au Vaisseau de la Republique.........H. Pouyat
Phedro—Le Loup et L'Agneau.....A. Roux, E. Cardozo
The Passions—An Ode to Music..............(Collins)

PART THIRD

The Eyes and the Nose pleading for the Spectacles before the Ear (arranged from Cowper)

The Ear..............................E. Duquesnay
The Eyes...............................C. Burger
The Nose...............................P. Laraque

The Good Father's Absence

Mother ....A. Branday
Children......E. Cardozo, Theo. Duquesnay, E. Sorapure

SCENES FROM HENRY IV (SHAKESPEARE)

Prince Henry...............................J. Lewis
Falstaff ....C. Davis
Bardolph ....E. Duquesnay
Westmorland...............................H. Pouyat
Hostess ....H. Burger

Epilogue.............Master John Leake

In the month of October, 1857, there occurred an event that was destined to effect untold good for the Church in the Island. This was the arrival of four Sisters of the Third Order Regular of St. Francis from the motherhouse in Glasgow. They were Mother Veronica, who had been Superior of the Franciscan Nuns in Scotland, and Sisters DeSales, Paula and Philomena. It is recorded that when they arrived in Kingston, they had only two shillings and six-pence in their possession. The situation however was relieved by the generosity of Judge Richard A. O'Reilly, who sent them ten pounds to make a start. They obtained the use of a residence in East Queen Street opposite the new Chapel of St. Patrick and St. Martin, and there the Franciscan Convent was first established in Jamaica. In the following January, they opened a boarding and day school and got some assistance from that source. In 1859, they started St. Joseph's elementary school in the assembly room attached to Holy Trinity Church. Not long afterwards a portion of the present site of the convent on Duke Street was acquired and a building erected there. Subsequently, they acquired other properties near by until the entire block was in their possession and various buildings erected. Thus quietly but effectively they worked in the cause of education.

Shortly after their arrival, the Franciscan Sisters were joined by two young ladies of Jamaica, the Misses Josephine and Caroline D'Aquin. The former was known in religion as Sister Mary Joseph and the latter as Sister Mary Clare. When these young ladies entered the convent, their parents gave to the Franciscan Sisters in Jamaica a large property in the Parish of St. Andrew which is named "Alvernia," but commonly known as "Nuns' Pen." The property has since served as a summer villa for the Franciscan Sisters and has also provided a quasi-public chapel for Sunday Mass and facilities for an elementary day school.

The parents of these two Franciscan Sisters were married in Jamaica as is shown from the following record:

> In the year 1834, on March 19, the banns having been published on two Sundays and dispensation hav-

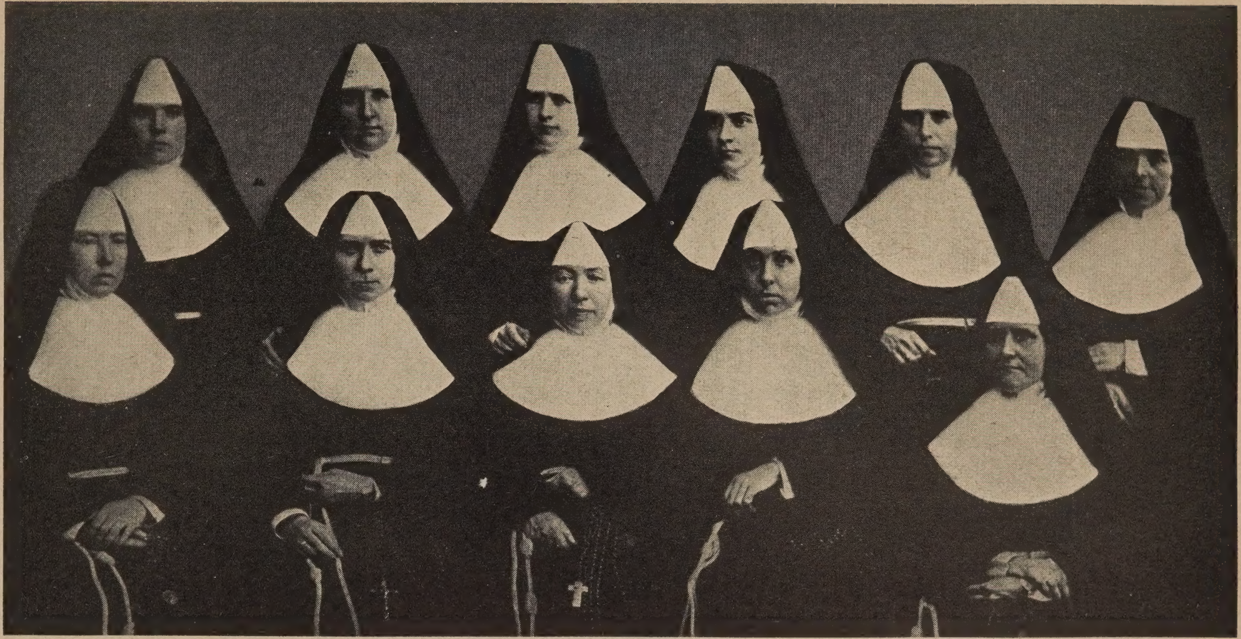
ing been obtained from the third publication, and no intimation of civil or canonical impediment having been received, we, Benito Fernandez, Pastor of the Roman Catholic Church in this city and parish of Kingston in the Island of Jamaica, have joined in lawful wedlock Mr. Henry Philippe D'Aquin, eldest and legitimate son of Mr. Pierre Charles D'Aquin, formerly an inhabitant of San Domingo and now a resident of this city, and of his late wife, Mrs. D'Aquin, formerly Marie Louise Le Bon Lapointe, with his own consent and that of his father, of the first part; and Miss Louise Adele de Ste. Marie, youngest and legitimate daughter of the late Mr. George Quentin de Ste. Marie and of his wife, Mrs. de Ste. Marie, formerly Louise Caroline DuBourg Laloubert, with her own consent and that of her mother, of the other part; in the presence of their relatives and friends, and also in the presence of Messrs. Jean Baptiste Guillaume Duverger, Guillaume Roux, Jerome Pierre Tardif and Adolphe Prieur, witnesses who have signed together with us the Pastor.

Henry P. D'Aquin
L. C. de Ste. Marie
L. A. de Ste. Marie
R. Roux
Charles D'Aquin
B. Loieul
G. E. L. Roux
Charles D'Aquin, Junior
J. P. Tardif
J. A. Prieur
Ch. L. Lapointe

D. A. Prieur
P. E. Marchaud
J. B. G. Duverger
D. A. Marchaud
D. A. Daron
E. N. Boux
L. C. Espeut
M. A. Roux
Caroline L. Espeut
Peter Alex. Espeut

Benito Fernandez.

The father of Henry Philippe D'Aquin was a native of the town of Aquin in San Domingo and tradition has it that he was a direct descendant of the family that produced St. Thomas Aquinas. This tradition may possibly account for the title of the old church of St. Thomas Aquinas in St. Andrew's Parish, Jamaica. The mother of his wife was a member of the family of DuBourg from which came Louis Guillaume DuBourg, also a native of Aquin in San Do-



Franciscan Sisters at Duke Street Convent, 1881.
Back row: Sisters Dominica, Xavier, Raphael, Conception, Clare, Philomena.
Front row: Sisters Theresa, Veronica, Mother Paula, Sacred Heart, Joseph.

mingo and conspicuous in the early history of the Church in America as President of Georgetown College, Bishop of Louisiana and the Floridas and afterwards as Archbishop of Besançon in France, and one of the principal founders of the Society for the Propagation of the Faith.

Simultaneously with the arrival of the Franciscan Sisters, the Church of Holy Trinity was being renovated, and the temporary provision for services was published in the church notices on Sunday, October 4, 1857:

> Beginning next Sunday, the 11th of this month, the parochial services of this church will be held at St. Patrick's. Each Sunday there will be an instruction after the six-thirty Mass. The High Mass will be at the usual hour, nine o'clock. Vespers in the evening at six. During the week, the Masses will be at 5.30, 6.00 and 6.30. Until the repairs of Holy Trinity are completed, Baptism will be administered in the domestic chapel of the Fathers' residence. Marriages will be performed at St. Patrick's Church.

When Holy Trinity was again reopened for the congregation, the Chapel of St. Patrick and St. Martin continued to serve as a quasi-parochial church. It was conveniently situated for the Franciscan Sisters whose convent was on the opposite side of the same street.

The old Spanish chapel in lower West Street that belonged to the Vicariate and that for many years was used for Sunday services, was, about this time, converted into an elementary school and was used as such until comparatively recent times. The following reference to its last days as a chapel is found in the notice book of Holy Trinity for Sunday, May 1, 1859:

> On Friday next, the Stations of the Cross will be transferred from the chapel in West Street to St. Patrick's Chapel, East Queen Street. On that Friday, as well as every first Friday, the exercises of the Way of the Cross will take place in the latter chapel at 7 p. m.

Father William Cotham, S.J., who had come to the Island in the year 1837, died in Kingston, November 19, 1860. He was the first English Father to be assigned to Jamaica, and the first also of the English Fathers to die on the Mission. The following notice of his burial is found in the Register of Holy Trinity Church:

> On November 21, 1860, after the Office for the Dead and a solemn Mass of Requiem, the body of the Reverend William Cotham, S.J., was buried in the Church Yard by the side of the North Wall, close to the altar of the Sacred Heart. He was a native of St. Helen's (Lancashire), born December 31, 1791, and died on the 19th inst. at 9:40 p. m. Age 68 years, 11 months, 20 days. R. I. P.
>
> (Signed) J. E. Dupeyron, S.J., Vicar Apostolic.

About a month later, his fellow-countryman and co-labourer, Father Joseph Howell, S.J., was laid to rest beside him. To Father Howell, perhaps more than to any other human agency, is due the introduction into Jamaica of the Franciscan Sisters; for his persistent efforts seem to have been the determining force with the authorities at the motherhouse in Scotland. The register of his burial as found in the Records is as follows:

> On December 24, 1860, after the evening funeral service, the body of the Reverend Joseph Howell, S.J., was buried in the Church Yard by the side of the North Wall, east of the grave of Father Cotham. He was a native of Yorkshire and was born October 8, 1790, and died on the 23rd inst. at 8 o'clock p. m. R. I. P.
>
> (Signed) J. E. Dupeyron, S.J.

The Mission suffered yet another loss about this time in the death of the Hon. Judge Richard Anthony O'Reilly. It is not without interest to note that the Judge not only had the same surname as the Attorney General who died a few years previously, but also that he came from the same county of Ireland. It was Judge Anthony O'Reilly who came to the rescue of the Sisters when they arrived in 1857, and by his kind act constituted himself the first benefactor of the Franciscan Convent in Jamaica. His burial record reads as follows:

> On December 23, 1860, the body of the Hon. Richard Anthony O'Reilly, one of the Judges of the Supreme Court and a native of County Louth, Ireland, was buried within the precincts of the Catholic Cemetery's Chapel. He died yesterday at the age of 49 years.
>
> (Signed) J. E. Dupeyron, V.A.

On the monument erected to the Judge in the cemetery, the spelling of his name is given as O'Rielly, but this seems to be at variance with all other records. The inscription on the monument is as follows:

To the Memory of
Richard A. O'Rielly
One of Her Majesty's Judges
In This Island.
Born March 1811.
Died 22nd. December 1860
R. I. P.

From a document written about this time by Father Dupeyron, we learn that in the year 1862 the number of Catholics in Jamaica did not exceed 6,000. The government census for the year 1866 gives the number as 4,110. Father Dupeyron was of opinion that at the time of writing the number was smaller than it had been twenty years before, and attributed the result to emigration. The greater portion of the Catholics lived in Kingston where they had the churches of Holy Trinity and St. Patrick. There were about 400 children in the Sisters' schools. In the country there were mission centres at Spanish Town, St. Thomas in the Vale, Above Rocks, Mount Fellowship, Castle Mines, Avocat, King Weston, Matilda's Corner and Norbrook;

and within the next few years new Missions were opened at Harbour Head, May River and Agualta Vale.

From 1863 on, the few Catholics scattered through the north and west parts of the Island were looked after by Father Woollett, who since his arrival in 1861, had been working in Kingston. In the meantime, the Vicar Apostolic was failing in health and was becoming less and less able to take an active part in the work of the Mission. In the June of 1864 he made a voyage to Europe and remained there until the March of the following year. Shortly after his return, the Rev. Father James Jones arrived in the Island. Father Dupeyron does not seem to have benefited very much by his trip abroad, for on June 24 he issued the following notice:

> As on account of the weak state of my health, I am unable to fulfill the duties of my office, and as there are but slender hopes of my speedy recovery, by virtue of the power given to me by the Reverend Father General in his letter dated Rome, February 4, 1865, I constituted the Rev. Father James Jones Superior of Ours in this Island.

In the following year, Father Woollett was delegated to administer the sacrament of Confirmation in such places as the Vicar, on account of the weak condition of his health, might not be able to visit. Finally on September 8, 1866, Father Jones was appointed Vicar General of the Vicariate with all the faculties annexed to that office. About a month later, Father Dupeyron made this appointment known to the Kingston congregation in the following announcement:

> The Vicar Apostolic of Jamaica to the faithful of the Vicariate:
>
> Beloved Brethren: You are all aware that during nearly two years my health has been declining. For the last seven months I have been incapable of fulfilling any of the functions of the holy ministry, including the administration of the sacrament of Confirmation. Under these circumstances nothing remained for me but

to ask from the Sacred Congregation of the Propaganda the appointment of a coadjutor into whose hands I could entrust the administration of the Vicariate. That is what I have done; but instead of a coadjutor, I have been advised to appoint a Vicar General for the whole Vicariate. To this I have consented, and in consequence I appoint by these the Rev. James Jones, S.J., my Vicar General and communicate to him all the faculties which I have as Vicar Apostolic, including the faculty of administering the sacrament of Confirmation. I confidently trust, Beloved Brethren, that you will extend to him that respect, confidence and devotedness which you have shown to me since the death of my venerable predecessor.

I beg to commend myself again to your pious prayers, that God may vouchsafe to restore my health, and if Divine Providence has ordained otherwise, to give me that patience which the Apostle says to be necessary to all Christians, but to none more than to those that are under trial and suffering.

Done at Kingston, this tenth day of November, 1866.

J. E. Dupeyron, S.J.,
Vic. Ap. of Jamaica.

CHAPTER V

No. 26 North Street

In January, 1867, the "Middle School" or College which, since the departure of the Spanish Jesuits in 1852, had been conducted by Father Simon, was closed. It would seem that the school had been going on most successfully and no reason is assigned for its closing, except the departure of Father Simon for the United States, and the lack of a Father to take up the college work.

In the November of the same year, 1867, Father Hathaway came to Jamaica. He was not long in Kingston before he started an elementary school for poor boys in the building on Love Lane. This school was afterwards transferred to a building on Heywood Street near Charles Street. Father Hathaway was assisted in teaching by Brother Daniel Reynolds, S.J., who came to Jamaica in the course of the year 1868.

In the beginning of this same year 1868, Father Jones again rented the building at 26 North Street which had been occupied eighteen years before by the Spanish Jesuits, and opened it in the month of March as a secondary school for boarding and day scholars. This was done with the approbation of the Vicar Apostolic, but under an express stipulation that the college should belong to the Fathers and not to the Mission. For a time Father Jones, in addition to his other undertakings, conducted the school single-handed; then he got some relief from Brother Reynolds, who, in addition to teaching in the Poor School, acted as a Prefect of the boarders in the college. In the course of the following year, 1869, two Scholastics, Mr. New, S.J., and Mr. Gillet, S.J., were sent from England to teach in the college. On occasion of their arrival, the following notice was put in the announcement book of Holy Trinity for Sunday, January 9, 1870:

> The Vicar Apostolic begs to remind the Catholics of Kingston that with great difficulty and at a great cost, a college was established two years ago in North Street, to impart to their sons a superior, sound and religious education. Such an establishment loudly calls for their hearty support. Two additional very able professors having come by the last packet, one of whom speaks three languages, viz. French, Spanish and English, nothing more is required to complete the staff of professors.

The "Jamaica Catholic Association" was established under Father Jones in the year 1867, for the purpose of collecting and distributing funds in aid of the home missions. Its report for the first year, published February 11, 1868, shows that it had collected the sum of £167.7.6. Of this sum, the committee voted £100 towards the erection of a church at Agualta Vale; £20 towards the completion of the church at May River; £10 for the relief of the poor and £11.2.9 for incidental expenses; leaving a balance of £26.4.9 for the following year. In the report for the following year we read:

> The members of the Association will perceive from this statement that their undertaking continues to meet with the support and confidence of the Catholic body. The number of subscribers has increased, and yet a further increase is confidently expected from the large additions that are being made to the various Catholic congregations. It is still more gratifying to point to the considerable degree in which the important objects for which the Association was called into existence have already been promoted by it. Partly by its aid, two new churches in the parish of St. Mary's, both of them handsome and commodious structures, have been now brought to the point of completion, and it is expected that they will be ready to be opened at Easter. By its aid also, our metropolitan church has been thoroughly repaired, and somewhat improved in appearance. St. Joseph's Free School, all the actual expenses of which are borne by the Association, continues its

> admirable work and provides upwards of 130 Catholic boys with a solid and religious education; and in connection with it a Sodality has been formed, by which the religious benefits obtained will be continued to those who have completed their studies. The Committee desires to state as a matter of congratulation, that the large number of boys attending the new school does not appear to have interfered with any of the excellent Catholic schools already existing in Kingston, but that they also continue in their full efficiency, and in some cases have considerably increased. Although not the work of the Association, the members of it may be suitably congratulated that within the last year, a college providing a first-class education fully equal to any that can be found in the West Indies, has been established for the education of the children of our more affluent Catholics, and is now a self-supporting and prosperous institution.

The Association published a third report in the year 1870 in which it accounts for the sum of £185.17.10 and concludes with the following paragraph:

> This society, founded for charitable purposes, and supported by those anxious to labour for the greater glory of God, and which has already accomplished so much by dispensing so many material benefits, may now be considered to have passed its probationary career.

After these very promising and creditable achievements we should expect to find the Jamaica Catholic Association a flourishing institution. The history of the Missions, however, gives no further record of its work or even of its existence.

Reference is made in the above reports to the churches at Agualta Vale and May River. Father Jones took up the care of the congregation at Agualta Vale. There were in that neighborhood a few Catholic families of some means and apparently quite a number of Catholic East Indians. In 1868, Father Jones undertook the erection of a church for them. It was an iron structure, the gift of a Captain

Washington Hibbert, and was imported in sections from England. When it is realized that, after being landed in Kingston, the material had to be transported across the island a distance of some thirty miles, and there erected by native labourers, it is not surprising that the church when completed cost more than £500. A week or so before the church was opened, Father Jones was recalled to England. In the succeeding years he was twice Rector of St. Beuno's College, Wales, and Provincial of the English Province. At the time of his death, January 12, 1893, he was the English Assistant to the General of the Society of Jesus at Rome.

On the departure of Father Jones in 1869, Father Dupeyron who had recovered somewhat in health, again took upon himself the administration of the Vicariate. He was particularly active during the year 1870 in assisting Father Bertolio to build a chapel at Spanish Town. In this connection he issued the following appeal which, apart from its main purpose, indicates the position in which he stood in the community.

AN APPEAL FOR FUNDS TO BUILD A CHAPEL IN SPANISH TOWN

> The want of a proper building as a place of worship in Spanish Town in connection with the Roman Catholic Church is now so much felt, that the undersigned, although with some reluctance because of the present impoverished state in which the Island and people are, comes forward to solicit aid for the purpose of erecting one on the land attached to the place now used as a temporary chapel. This place was purchased in the year 1838, and it was intended by those Catholics who were instrumental in purchasing it to have built a church on it; but unforeseen circumstances prevented their carrying this intention into effect; hence the old building has been in use ever since. The accommodation which it affords has for a long time been found short of the wants of the congregation, which has been gradually increasing from year to year, to say nothing of the dilapidated state of the building and the painful

> obligation of making use of such a place, so unsuited to the services of the Most High. The land attached to the place offers a very good site for erecting a suitable chapel, and the undersigned, having to dispose of the sum of £120 bequeathed to him by a lately deceased uncle, is willing to grant the same as a donation towards the erection of a chapel, and he has also been pleased to add to it the sum of £80 out of the funds placed at his disposal by the Association for the Propagation of the Faith.
>
> He therefore comes forward to solicit aid not only from the members of his own Church, but also from the inhabitants generally, and he trusts, as the object is for the service of Almighty God, his appeal will meet with the kind consideration and support of all. By virtue of his office as Vicar Apostolic he also makes this appeal, and parties will be authorized throughout the Island to solicit and receive donations. He has now been an inhabitant of this Island for upwards of thirty-three years, and being well acquainted with its actual circumstances, he feels assured its inhabitants will be convinced that but for the urgency of the case he would not have made this appeal.
>
> J. E. Dupeyron, Vicar Apostolic of Jamaica,
> Kingston, February 15, 1870.

By the combined efforts of the Vicar Apostolic and Father Bertolio subscriptions were raised amounting to £800 and the new church was completed and opened in the year 1872 under the patronage of St. Joseph.

The first nun to die in Jamaica after the occupancy of the Island by the British was Sister Mary Theresa of the Duke Street Convent. The Register of Holy Trinity Cathedral gives the following notice of her burial:

> October 21, 1869, after solemn Mass of Requiem and the Absolution, the undersigned gave ecclesiastical burial in the Catholic Church Cemetery to the body of Sister Mary Theresa, previously Matilda Combes, born December 16, 1833, and deceased yesterday at the con-

> vent in Kingston of the Sisters of the Third Order of St. Francis.
>
> (Signed) Jh. M. Bertolio,
> Missionary Apostolic.

The remains of the Sister were afterwards transferred to the Franciscan burial ground at Alvernia in St. Andrew's Parish.

Father Woollett made application to the Government in January, 1871, for a continuation in his favour of the £100, which had hitherto been granted to the priest serving the scattered stations in the counties of Middlesex and Cornwall. The letter of the Colonial Secretary in answer to Father Dupeyron, who had presented the application, contains the following passages:

> You represent that Father Woollett, in the year 1863, abandoned his clerical duty in Kingston where he was supported by the congregation to which he ministered, to take up the Cornwall Mission, fully and as he thinks reasonably expecting that the Government grant of £100 *per annum* was a permanent one for life, as it had been for many years entered on the Island estimates; and you observe that, though the Church of England has been disestablished in Jamaica, the individual ministers, who have not more legal claim than Father Woollett to the continuance of their salaries, continue to be paid as before and therefore it appears only reasonable that the same measure of fair treatment should be dealt to Father Woollett on account of the similarity of his case.
>
> In reply, I am to observe that, in the Governor's opinion, there is a difference between the Rev. Father Woollett and the cases of the clergymen belonging to the now disestablished Church. They were officers appointed by the Government to cures established by law; but this was not Father Woollett's position. The Governor, however, is ready to admit that Father Woollett has equitable claims to consideration upon the special grounds of his own particular case, which is analogous to that of the Scotch Presbyterian Church in Kingston.
>
> His Excellency finds that, as far back as the year

> 1842, a petition was presented to the House of Assembly from the Catholics of Cornwall and the leeward portion of Middlesex, principally European emigrants, asking for aid to provide religious instruction which their means did not permit them to provide for themselves, and that the House voted a grant of £200 for the purpose. The next year a grant of £150 was made for a similar purpose; and a similar grant continued until the year 1847, when it was reduced to £100; and from that date until last year a grant of the same sum for a similar purpose has been annually voted. Under these circumstances, His Excellency is of opinion that the expectation entertained by Father Woollett at the time of his assuming the Cornwall Mission, as to the continuance of the Government support was not unreasonable; and that individually Father Woollett has an equitable claim, so long as he personally continues in the due discharge of duties for which the money was formerly provided. His Excellency will therefore bring the case to the notice of the Secretary of State, and will recommend that a grant of £100 *per annum* should continue to be made for the benefit of Father Woollett as before.

In the meantime things were not going well at the college on North Street. Father Barton had taken the place of Father Jones as Head Master, but unfortunately for the work, Father Barton was in very poor health. He had come to Jamaica in January, 1868, in the hope that the climate would benefit his health, and he did what he could with his studies in preparation for Holy Orders. In 1870 he went to Demerara where he was ordained a priest, and in the course of the same year returned to Kingston as Head Master at the college. His health however continued to fail and the Scholastics engaged in teaching with him were little better off in point of health. It is not surprising, therefore, that the college did not prosper. In the announcement book of Holy Trinity for November 6, 1870, we read:

> Notice is hereby given to Catholics and the public that St. George's College will cease from the time of

> the Christmas vacation, to be a boarding school. However, in order that the Catholics may not be deprived of the education which they received at the College, the same will be continued for them as a day school in January, 1871.

After another year of struggle the day school was closed at the end of this same year. An account, written in 1877, thus narrates the pathetic events that attended this closing of the college.

> The beginning of the year 1872 found the spacious and highly desirable residence No. 26 North Street occupied by a Father who was on the verge of the grave, a Scholastic and a little boy who acted as their servant. They had not proper means of subsistence as the college belonged to the Fathers and not to the Mission. The Procurator of the Mission now and again allowed the Father and his companions what he could spare to enable them to keep body and soul together; but the Father was wasting away, and the doctors prescribed nourishing and expensive diet. The assistance he received from the King Street residence did not enable him to meet his expenses. Piece after piece the furniture was sold. Finally it was decided to turn the college building at 26 North Street into the residence for the Fathers of the Mission. The old house in King Street was convenient, principally on account of its proximity to Holy Trinity Church and to the Poor School; but the house on North Street was even better placed, being not far from the church and near to the burial ground and the city hospital. The missioners took possession of their new home in the Holy Week of 1872. Father Barton acted as Superior for about a week and then found it necessary to relinquish the duties of his office. He was confined to his room, whence he was occasionally carried to take recreation with the Fathers of the Community. He was suffering from acute tuberculosis. On October 7, he took to his bed and never got up again. Throughout the whole stages of his sickness, he gave the greatest edification and

> showed himself a true religious man. He received all the rites of the Church from Father Hathaway and died in the arms of the doctor on April 14. The doctor, who was a Jew, was much attached to Father Barton, and showed genuine grief at his death. He had visited him regularly during the course of his sickness, three times a day. May our Lord reward this son of Israel for what he did for one of our Society.

When the college closed at the end of the year 1871, Mr. New, S.J., returned to England, and Mr. Gillet, S.J., after acting as Procurator of the Mission for about a year, also went back to England. Both these men, though in poor health, lived to be ordained and to see many years of service in other fields.

The venerable Vicar Apostolic was now in his sixty-seventh year, and had spent one-half his life at zealous work in Jamaica. It is no wonder then that the cares of office were proving too much for his strength and years. In 1871, Propaganda appointed Father Woollett as Pro-Vicar Apostolic and Father Dupeyron continued for a while to act as Superior of the Kingston Community. In the April of the following year he undertook a voyage for the benefit of his health, but he was not able to return to Jamaica again. He got as far as Mobile, Alabama, where he died at Spring Hill College on August 10, 1872, sixty-eight years old.

The district of Above Rocks in St. Andrew's Parish can probably boast of the first congregation of Catholics formed outside of Kingston. The district was formerly known as St. Thomas in the Vale, and in the archives of Kingston are records of baptisms administered there by Father Duquesnay on August 14, 1838. From that time on, a priest visited the neighbourhood regularly. In those earlier days, services were held at Highgate, the residence of the D'Aquin family and also at Mt. Industry and Harmony Hall, properties owned by the Ducasse and Dumont families. The following record of the sacrament of Confirmation was made by Father Dupeyron. It is interesting because it is probably the first evidence of the administration of that sacrament outside of Kingston, and because it contains names that have been identified with the growth of the Church in the Island.

> On August 29, 1839, at Highgate in the Parish of St. Thomas of the Vale, in the Island of Jamaica, the persons whose names follow were confirmed by the Very Rev. Benito Fernandez, Vicar Apostolic of this Island and its dependencies;—Louis Ducasse, Louis Narcisse, Henry Glaudin, John Latour, John Ducasse, Amable Narcisse, Lucien Dumont, Marie Jeanne Glaudin, Elizabeth Ducasse, Marie Lamotte, Marie Jeanne Chambioun, Elizabeth Benitto, Félicité Narcisse, Marie Catherine Narcisse, Benoite Labarre, Mathilde Cuchnie, Henriette Latour, Marie Louise D'Aquin, Marie Louise Dumont, Honoroée Montagnac, Louise Josephine Montagnac, Marguerite Dubédat, Elizabeth Lamotte, Marie Marseille, Teonne Balle, Marguerita Marseille, Virginia Chambioun, Elizabeth Dessusce, Marie F. Desucoix.

The first church at Above Rocks was built by Father Dupont in the year 1847. Tradition says that the land was given by a Mr. Glaudin and the church was dedicated to the Blessed Virgin Mary. Some years later, more land was acquired and a school started. In 1870 the school was put under the care of Miss Catherine Llado who afterwards became Mrs. Amable Narcisse, and who for many years was one of the most devoted workers on the Mission. In 1887 the cornerstone of a new church was laid by Father Dupont. The work of erecting this second church was carried on chiefly through the efforts of Mr. James Lecesne, who for many years was conspicuous in the district of Above Rocks for his generous devotion to all the interests of the Mission. Mr. Lecesne died at Harker's Hall, his country home, on December 11, 1912, and was buried in front of the church for which he had laboured so long. Closely associated with Mr. Lecesne in his work at the Mission was Mr. John Gordon. He was a convert to the Faith and was baptized in the early days by Father Dupont. Mr. Gordon died at Above Rocks, June 28, 1913.

Another Mission that was well established in the early days was that at Avocat, on the northern side of the Blue Mountains in the Parish of Portland. We gather from the records that in the year 1842, Father Dupeyron started the Mission by saying Mass at a property near Avocat, called Mount Holstein, which then belonged to a Catholic planter named Chisholm. A few years later, about 1849, the Mission centre was moved to a place called "Lucky Grove" where most of the Catholic people lived. They were employed there on a large coffee plantation and in the mill that was worked in connection with it. "Blue Mountain Coffee" was famous in those days as it is now. The property and mill were owned by a Dr. Rapke, who, though not a Catholic, entertained the visiting priest at his home, and put the Mill at his service for Mass. A little school was opened nearby and taught by a Frenchman from San Domingo, named Dufour. Later on Mr. Rapke moved his mill lower down the mountain to a place called Trinity Valley, and the school as well as the Sunday service was continued there. In the course of time Father Dupeyron bought a piece of land from a Mr. Malabre and erected a little building on it, near the mountain road that leads from New Castle to Buff Bay. This little building served as a chapel and school until the year 1860 when Father Dupont built the first church at Avocat and named it after St. George.

On one of his early missionary journeys, sometime in the year 1839 or 1840, Father Dupeyron mounted his horse or mule at Kingston and rode across the Island to an estate called "Quebec," about ten miles inland from the town of Port Maria. Had he travelled in modern times, he probably would have followed the "Junction Road" which, though not without perils for tourists, is as level as roads go in Jamaica; but from the records of the time, it would appear that he first climbed the Blue Mountains to New Castle, then descended the other side past Avocat to Buff Bay whence he went along the coast to Port Maria and then turned into "Quebec." He went there to say Mass for the overseer of the property who was an Irish Catholic. When he finished Mass, he was informed that there was a party of Negroes waiting for him outside the house. On meeting them he was surprised to learn that they were all Catholics, and to observe further that they spoke a mixture of Spanish and English. From further enquiry he learnt that they had been Spanish slaves, captured on the sea and sold to the owner of "Castle Mines," a property about eight miles inland from Port Maria. Since their arrival in Jamaica they had been in search of one of their own priests. On one occasion, they went in a body to the Anglican Church in Port Maria, but on seeing the clergyman at service, they realized that he was not a priest of their religion and continued in their hope and search for one of their own. By some chance they heard on this occasion that a priest was at "Quebec," and here they were to see him. They begged him to come to Castle Mines, that all their people might have the happiness of hearing Mass. This Father Dupeyron gladly consented to do, and his visit resulted in the substantial congregation that has grown up at Preston Hill. The first mission chapel, a wattled structure, was erected on a piece of property belonging to a white settler named Henderson. In 1872, Father Splaine built a more substantial structure, which was called the Church of St. Francis Xavier. The best known among the black people of the district was a family named McAndrews. After the hurricane of 1880 which destroyed the church, the McAndrews made over to the Vicar Apostolic a piece of land on which a third church was built by Father Loydi. This did service until the year 1919, when the present church was completed under the pastorate of Father Ford. In the graveyard by the church the descendants of these sturdy pioneers will point with pride to the mound that covers one McAndrews, who, they tell you, used to carry the wooden box containing the vestments for Mass all the way from Preston Hill to Above Rocks, a distance of some forty miles. Some of these same people followed the trail there. Among these was one who reached the age of four score and ten, and who was familiarly known at Above Rocks as "Old Blake." This man was filled with all the tradition of Spanish devotion, and in his younger days would lead, in grand procession, his many followers out of the district of Tenby where he lived to the church at Above Rocks. The march was a demonstrative one, but it was inspired by solid Faith, as all could testify who knew "Old Blake" and his people.

Not long after his arrival in Jamaica in 1847, Father Dupont began to say Mass at the house of a Mr. Terrelonge, who owned a property at a place called Pleasant Spring, about three miles from Lawrence Tavern in Upper St. Andrew. At this house the good Father was sure of a welcome whenever he came to visit the Catholics in that neighbourhood. These were for the most part people of French descent who had come to Jamaica from Hayti. After a while, Mr. Terrelonge got into financial difficulties and his estate was put up for sale. Father Dupont had lately received a sum of money from France and with this he himself bought in the property. This probably did not represent a very large transaction. At any rate he marked off enough land for a church and a school, and returned the rest of the land to his former host and benefactor. The spot chosen for the church land was at King Weston, where Father Dupont erected a chapel and dedicated it to his own patron, St. Joseph.

The Church of St. Peter and Paul at Matilda's Corner dates back to the year 1850, when it was first built under the direction of Father Dupont. At that time there were several families of French and Spanish origin settled in the neighbourhood, and there was also stationed there a road-tax gatherer, from which fact the place was called "Toll Gate." The land on which the church was built is said to have been given to Father Dupont by one of the French settlers named Madame Duval. Twice in subsequent years the church was closed for want of a congregation. For a number of years it stood abandoned, surrounded by bush and débris, until it was finally renovated and brought into use again by Father Mulry in the year 1902.

One day while at Avocat, Father Dupont was called to May River to visit a sick man named James Forrester.

A "Bush" Missionary in the Mountain Missions.
Three Generations in a Jamaican Home

This visit occasioned the beginning of the May River Mission in the early part of 1865. Two years later a piece of land was acquired from James and Margaret Forrester, and, in 1870, a substantial building, called the Church of the Resurrection, was built there. Tradition has it that the women of the congregation gathered the stones in the mountain and carried them on their heads to the men who were building the church. In the year 1871, Father Woollett visited this church at May River, and administered the sacrament of Confirmation, probably his first as delegated priest, to forty-four candidates.

On one of his missionary excursions, about the year 1878, Father Dupont climbed up one of the ridges of the Blue Mountains to a place then called Fellowship, but since known by the kindred name of Friendship. There were some Catholic settlers in the neighbourhood engaged in the coffee industry. From one of these, a German named Kühler, Father Dupont acquired a piece of land for a church. During the lifetime of Father Dupont and after him, the Mission was visited by sundry Fathers from Kingston, until it came under the pastoral care of Father Loydi. It is Father Loydi who is most spoken of at the Mission for his zeal and devotion, and it was he, too, who erected the first little building that served as a chapel and school. In 1882, Father Victorine Sheppach of the German Province came to Jamaica and took charge of the Mission. It was during his pastorate, in the course of the year 1885, that the stone church at Friendship was built. In the following year Father Sheppach left for the States and was stationed in Buffalo, New York, until his death, November 28, 1909.

Some years previous to 1880, Father Dupont built a wattled, thatched-roof chapel at Norbrook, about three miles from Constant Spring in the Parish of St. Andrew and called it after the Immaculate Conception. Here he said Mass twice a month, and ministered to the inhabitants for miles around. There was living at the time, on an estate called "Chancery Hall," near Whitehall in St. Andrew, a Baroness named Von Ketelholdt. She was not a Catholic, but she had a Belgian nurse who was. It happened about this time that the nurse fell and broke her leg, and Father Dupont was summoned to the "big house." The outcome of his visits was that the Baroness became a Catholic on January 1, 1881, and for a while Mass was said at Chancery Hall; then the lady gave the land and materials for the Whitehall Church. The church was dedicated in 1882 under the invocation of St. Thomas Aquinas. A word here about the family history of the Baroness may not be out of place. Her mother was the widow of the Honorable Ratclyffe, an early settler and land-owner who died in Jamaica. The widow later went abroad for her health, and at Aix-la-Chapelle she met the Baron Von Ketelholdt and married him. They came back to Jamaica to look after her properties, and in time acquired more. The Baron, who, at the time was Custos of the Parish of St. Thomas-in-the-East, was murdered in the famous Gordon riots at Morant Bay in 1865. The daughter, Baroness Caroline, was known as "My Lady" throughout the whole countryside, and her lovable disposition as well as her charity are still spoken of in the district. She was married three times. Her first venture was with her cousin, Baron Charles Von Ketelholdt, who afterwards died in Germany. Next she married Count Julius Von Berg. He died in Jamaica and is buried in the church-yard at Whitehall. Her third venture was with one Herr Kreiner, and this proved disastrous. He dissipated most of her fortune, and then went off to America where he disappeared altogether from her life. Eventually she saw Chancery Hall sold over her head, and was compelled to find a room in the old nurse's cottage nearby. There she dwelt until the year 1899, when she died at the age of 68 and was buried by the side of her second husband, in the church-yard at Whitehall.

From Preston Hill, along through the early eighties, the veteran missionary priests used to ride over the hills past the Donnington property to a place called Jeffrey's Town. In that district a Catholic gentleman named Francis Newman owned a large estate known by the name of Salisbury, and his house became a regular Mission centre for the visiting priest. Later on Bishop Gordon bought a quarter of an acre for the sum of one pound, ten shillings, and the people erected a little chapel which was named after St. Joseph. Here the Mission was kept alive by a faithful Negro catechist named Merrick. The ravages of time, however, followed by a hurricane in 1880, reduced the chapel to ruins. Thereafter the people of the congregation had to journey for Mass to Preston Hill or to Donnington. A temporary chapel was erected on the Donnington property in the year 1899, and a more substantial building, called St. Patrick's, was built under Bishop Collins in the year 1909.

After Fathers Dupeyron and Dupont, the early Missions in the Parishes of Portland and St. Mary were successively under the care of three valiant missioners whose names are associated with their early history. Father Anthony Butler left Jamaica in the course of the year 1867, after having served for three years at Agualta Vale and May River. Two years later he was consecrated Bishop of Milipotamus and appointed Vicar General of British Guiana. In that office he continued to labour until his death on August 25, 1901. Father James Splaine worked on the same Missions for the three years preceding the year 1872, when he was recalled to England. He died at Richmond, England, on December 21, 1902. Father Joseph Meyer came to the Island in the course of the year 1877, and after working for nearly eight years on the Missions, principally in the Parishes of Portland and St. Mary, died at Kingston on January 3, 1885.

CHAPTER VI

FATHER JOSEPH DUPONT

FATHER WOOLLETT, who since 1863 had been labouring chiefly on the Missions in the north and west sections of the Island, continued his work in those parts even after his appointment as Pro-Vicar. His name is associated with all the early mission stations in the counties of Middlesex and Cornwall. In the catalogue of the English Province of the Society of Jesus for the year 1873, and in the subsequent issues, he is registered as residing at "Retreat," Brown's Town. "Retreat" was a country estate belonging to the Barretts, an old Catholic family that from the days of slavery had been large land-holders in the northern section of the Island. The present proprietor, Mr. Moulton Barrett, was a brother of Mrs. Elizabeth Barrett Browning. On the estate a little rustic chapel had been built where Father Woollett said Mass for the Barrett family and the Catholics of the neighbourhood. In this same year, 1873, he opened a chapel at Alva in the Dry Harbour Mountains for the benefit of the German Catholics who had settled there. In the following year, he built a chapel at Refuge on a piece of land given by Mr. Moulton Barrett. On his journeys through Cornwall, he frequently visited a Catholic gentleman named Rudolph Walter Buchanan who lived on a property near Montego Bay called Reading. Mr. Buchanan died at Reading, where his grave can still be seen near the old residence. In his will be left the greater part of the estate to two nephews named Coward, who were residing in England, but the residence and some acres about it he left to Father Woollett for the benefit of the Church in the Cornwall Parish. Some years later the remainder of the estate was purchased from the Coward family. It was here at the old residence that the Pro-Vicar made his head-quarters in Cornwall.

Tradition tells that as often as he returned to Reading, after his long journeyings, he was accustomed to hoist the "Union Jack" as a signal to the surrounding country that he was at home.

In the course of the year 1873, Father Augustus Loontjens, S.J., came from the Missions in British Honduras, and was appointed to look after the stations in the Parishes of Westmoreland and St. Elizabeth, while Father Woollett covered the trail from Alva to Lucea. Father Loontjens was recalled to British Honduras in 1879, and Father John Tauer, an Austrian Jesuit from the Province of Galicia, succeeded him in the care of the Missions on the southwestern side of the Island. On the departure of Father Tauer in 1886, these Missions in Westmoreland and St. Elizabeth were left for several years without the service of a priest, except for such visits as Father Woollett was able to make them.

Father Joseph Bertolio died in Kingston on April 19, 1876, after having spent nineteen years on the Mission. It was through his efforts especially, as has been already noted, that St. Joseph's Church in Spanish Town was built. In the notice book under date September 28, 1873, Father Bertolio made the following reference to his predecessor in Spanish Town:

> Some of you know and remember Father Avvaro. You will have to pray for the repose of his soul. He died at Corozal, British Honduras, on August 22, at 8 p. m.

"He began to feel sick on the 16th," writes his Superior; "on the 18th he was dying with strong paroxysms: then he had a vision of the Blessed Virgin and he announced his death for four days later, and in fact four days later he died. He was first buried there, but the Catholics of Belize sent a commission with full powers to carry his body to Belize. The grave was opened six days after the death, and no odor was perceived by anyone. At Belize, all the community, Protestant and Catholic, were on the shore to receive 'the holy Father' as they called him. All followed his remains in procession, the soldiers, the dignitaries and the Governor. They are going to erect a monument for which £100 have already been collected. For us, we can only remember his good advice, his good example, and pray for him."

Father Thomas Little, S.J., came to Jamaica in October, 1873, and was engaged in teaching at the college in Kingston. At the same time he acted as pastor of the Spanish Town church and continued in that office until his departure for Demerara in the January of 1877. He seems to have won the hearts of his people, for Father George Huggins, S.J., who served at Spanish Town for a while after Father Little's departure, is recorded to have remarked in his first address to the congregation: "The few of you who do come to church, do nothing but sigh and lament for Father Little."

When Father James Hayes, S.J., came to the Island in 1876, he was requested by the Pro-Vicar, Father Woollett, to try to do something for the Cuban exiles who had come to Jamaica in large numbers in consequence of the revolutions that were stirring in Cuba. Already in 1872, Father Bertolio had started a Cuban Relief Fund, and had managed to collect and distribute about £580. Father Hayes, knowing something of the Spanish language, at once set about canvassing among the Cubans, and on August 15, 1876, started services for them in the old St. Patrick's Church. The need of a school was supplied for them by calling Miss Mary Lawrence's School on Barry Street, the Catholic Cuban School. By the Cubans it was called "Father Hayes' Cuban School."

"Miss Lawrence," writes Father Hayes in his report on the venture, "is an excellent teacher, and most successful at the examinations of the Government Inspector; and what is more, the Cubans take to her wonderfully. She has on the average about 40 Cuban children, boys and girls, to whom, when possible, I have given religious instruction once every week."

The movement, however, to evangelize the Cuban exiles, at least in so far as it attempted to form them into a church-going congregation, was never successful.

"On June 30, 1878," writes Father Hayes in the same report, "the Cuban Mission came to an end. In consequence of the close of the Civil War in Cuba, the Cubans for the most part left Jamaica to return home, so that the Mission, after lasting two years and four months, died a natural death."

During the autumn of 1872, Father Francis X. Jaeckel, S.J., of the Belgian Province, came to Jamaica from British Honduras. Seeing that there was no school in Kingston for Catholic youths of the better classes, and having a special aptitude for school work, he asked to be allowed to open a day school for boys. The permission was granted, and once again the college, after having been closed for two years, got a new start. Besides being a scholar of more than ordinary ability, Father Jaeckel was also an accomplished musician, and for several years was in charge of the choir at old Holy Trinity Church. There is an incident told in this connection which is still repeated by the older members of the choir and which seems to indicate that the absence of peace is not peculiar to modern choirs. One night there was practice for a new Mass and Father Jaeckel was directing the rehearsal and at the same time presiding at the organ. The *Dona Nobis Pacem* presented special difficulty, and after repeated and unsuccessful attempts to render it, there was a long and weary pause. Suddenly a beautiful voice was heard, softly and sweetly singing the correct notes and distinctly pronouncing the words: *Dona Nobis Pacem.* Where the voice came from no one knew and no one dared to enquire. Father Jaeckel closed the organ and descended the stairs, followed in breathless silence by the members of the choir. After that there were no more night rehearsals with Father Jaeckel. In discussing the incident afterwards, some declared it was the well-known voice of one Madame Foussatt, a former organist who was buried behind the main altar, and others declared that it was the voice of the Blessed Virgin, but all agree that it was an admonition as well as a prayer for peace in the choir.

Father Jaeckel's success as a teacher caused the school to grow rapidly, and this in turn created the difficulty of supplying men for the work of teaching. Difference of opinion regarding the management of the school, and consequent misunderstanding with his Superiors, eventually caused Father Jaeckel to withdraw from the school and from the Society of Jesus, and in 1879 he set up a private school of his own which he conducted at Mary Villa on Upper Church Street until his death in Kingston in the year 1886.

Father Woollett continued to act as Pro-Vicar for the five years intervening between the death of Father Dupeyron and the arrival of the new Vicar Apostolic, Very Rev. Thomas Porter, S.J. Father Porter was born of Scotch parentage at Exeter, November 1, 1828, and was educated at Stonyhurst College where he entered the Society of Jesus in the year 1845. He was Rector of St. Francis Xavier's College, Liverpool, when he received his appointment on September 6, 1877, as Vicar Apostolic of Jamaica. On coming out to Jamaica he was accompanied by the Rev. James Jones, S.J., who had been Vicar General of the Island from 1866 to 1869, and who at the time was Provincial of the English Province of the Society of Jesus. A few days after their arrival in Kingston, they began a Mission in Holy Trinity Church. The notice book under date September 9, 1877, announces the Mission as follows:

> On Sunday, September 23, a Mission will begin in this church at the high Mass, and will finish on Rosary Sunday. The exercises of the Mission will be given by the Rev. Father Jones and Father Porter. The order of exercises will be as follows: On week days—Mass followed by meditation at 6.30 A. M. Meditation, examination of conscience and Benediction of the Blessed Sacrament in the evening at seven o'clock. A retreat for the children of the congregation will begin next Sunday afternoon at St. Martin's at four o'clock in the evening, under the direction of Father Hayes.

The following notice is added in French on Sunday, September 16:

> For those who do not sufficiently understand English, the Reverend Father Dupont will give the Exercises in French at St. Martin's Church. The Exercises will commence at seven thirty in the morning, and at five o'clock in the evening.

That this Mission of 1877 was not the first given in Kingston, is evident from the following note made in the announcements at the close of the Mission:

> On Tuesday morning at six thirty, there will be a solemn Requiem Mass for the deceased members of the congregation, especially for those who have died since the last Mission.

When the Mission was over, Father Porter at once began to devote his great energies to all the interests of the Church in the Vicariate. In addition to his administrative work, he took upon himself the direction of the college in place of Father Jaeckel. To provide better accommodations in Holy Trinity Church, he brought into use again for regular services, the chapel on East Queen Street. This chapel had recently modified its name. It was originally dedicated under the title of St. Patrick and St. Martin. This name was found awkward, and the chapel came to be called St. Patrick's. In recent times it was recorded and known as St. Martin's Church. The change was probably thought advisable on account of the Murphy schism that was connected with the name of St. Patrick's Chapel.

Father Hayes was recalled to England towards the middle of the year 1880, after having done six years of very efficient work on the Mission. He subsequently became Provincial of the English Province and Assistant to the General of the Society of Jesus at Rome, where he died on May 28, in the year 1907. To Father Hayes is to be credited the organization of two church societies that have played an important part in the life of the Catholic community in Kingston. He found already in existence since the year 1847, a society of women known as "The Kingston Association of Ladies of Charity." This he incorporated with a duly organized Sodality of our Lady under the title of "The Kingston Catholic Association of Ladies of Charity and Sodality of the Immaculate Conception." The object of the association as set forth in its handbook, published in 1878, was "To encourage piety and the practice of frequent Communion amongst the ladies of Kingston, and to organize their charitable efforts in favour of the sick, the poor and the uninstructed." As a branch of this association he started "The Little Sodality of the Children of Mary" for the younger ladies of the congregation. The first meeting of the Children of Mary, held on February 2, 1878, brought together thirty-six members with Miss Kate Leach, as Prefect. For the men, Father Hayes organized the "Kingston Catholic Union and Sodality of the Assumption." In addition to being a Sodality of the Blessed Mother, he wished it to be a Union "to promote self-improvement, friendly intercourse, and active interest in Catholic affairs;" and with this end in view, he drew up and left with the organization a special constitution.

In the course of the year 1880 Father Porter managed to acquire a property of about fifty acres, known as "Alpha," situated in the eastern section of the city of Kingston. On this site he started an orphanage and a girls' industrial school, and organized a semi-Religious community of devout ladies of Jamaica to care for it. The first members of this community were Sisters Jessie Ripoll, Josephine Ximenes and Louise Dugiol, and a postulant, Marie Oliver. These good ladies bound themselves by the vows of Religious and wore plain dress. They had, however, no written rule, and when Father Porter was requested by them to draw up a suitable constitution, his terse reply was: "Keep the Ten Commandments and obey me."

Father Porter found the community of Franciscan nuns doing fine work in Kingston; but the dearth of local vocations and the distance of the parent house in Scotland were threatening them with gradual extinction. To provide against this danger, he brought about the affiliation of the Franciscan Sisters in Jamaica to the mother-house, St. Elizabeth's Convent, at Allegany, New York.

On August 18, 1880, a cyclone passed over the eastern part of the Island, and did considerable damage to Church property. In Kingston, the boys' and infants' schools were totally destroyed; much damage was done to Holy Trinity Church, and the building of the girls' industrial school at Alpha was blown down. In the country, the school and house at Fellowship were totally destroyed. Great damage was done to the church at King Weston, at Above Rocks, and at Harbour Head. The church and school at Avocat, the church at May River, the school at Comesee and the church at Agualta Vale were completely wrecked. The damage done to the Vicariate property was enough to dishearten any ordinary man; but it served only to stimulate the energies of Father Porter, and by begging help from England and the United States, he soon restored things to a better condition than they had been in before the calamity. It was Father Porter also who purchased the large tract of land in lower St. Andrew's, that since his time has been used as a Catholic Burial Ground. In this ground are buried the remains of all the missionaries, the Fathers and Brothers of the Society of Jesus, and the Sisters of Mercy, who have died since the year 1879. The Franciscan Sisters have their own burial plot at Alvernia in St. Andrew's Parish.

After some forty consecutive years of priestly labour in Jamaica, Father Joseph Dupont died at Kingston on September 11, 1887. If popular appreciation can be taken as an index, his death was the greatest loss which the Church had to deplore in Jamaica, not even excepting that of Le bon Père Benito. Father Dupont was born in Savoy, France, on August 7, 1809, and at the age of twenty-eight entered the Lyons Province of the Society of Jesus on June 17, 1837. Ten years later he came to Jamaica where he spent the remainder of his long life as a most zealous and devoted missionary in the town and country. We have already seen his name in connection with most of the early Missions in the Parishes surrounding the city of Kingston. Tradition says that it was his custom on Christmas day to celebrate early Mass at Holy Trinity in Kingston, then mount a horse and say a second Mass at New Castle, a distance of about nineteen miles up the mountains, and finally a third Mass at Avocat, some eight or ten miles down on the other side of the mountains.

But, extraordinary as was Father Dupont's work in the country parts, his apostolic labours through the streets and lanes and yards of the city of Kingston were even more so. It may here be mentioned that the word "yard" has a peculiar significance in Jamaica. In thickly inhabited districts, the ordinary arrangement on a piece of property is to have at the front a presentable home of one or two stories, an "Upstairs House" as the latter is called, and at the rear, several small shacks in which poor families live. There are often found as many as ten or twelve such families living in one of these yards. It was in these districts especially that Father Dupont exercised those priestly virtues that have made the name of "Father D." a household word in the city of Kingston. One aspect of Father Dupont's parochial work was noted as follows by a contemporary a few days after his death:

> Father Dupont's office is a humble and quiet little room and, as Father Burns says, "poor in the eyes of the world, but rich in the glory of God." It was in this office that Father Dupont was sought out by rich and poor, the needy and the distressed, whenever his advice or his presence was required at the bedside of some wretched being who might be desirous of seeking aid or assistance, spiritual or otherwise, at the hands of the dear, kind and beloved old gentleman (we say old because we have only known him in his old age); it is the place where Father Dupont could always be found when not on some errand of mercy, peace, goodwill or philanthropy elsewhere; it was in this room that at the last moment he refused to accept a glass of water or partake of a cup of coffee because he said he had to say Mass. (*Jamaica Jubilee Herald,* September 14, 1887.)

To Doctor James Scott, the eminent physician who later entered the Church, we are indebted for the following glimpse of Father Dupont.

> One very rainy night during the cholera epidemic I was called to a sick man in the West End. In those days we had torrential rains, and so the roads on East Queen and some other streets were built concave for the carrying off of the vast volume of water and our streets were not lighted at night. My path lay along these streets and it took all the courage in me to set out in my carriage on such a night to see if I could render any assistance to the sick man. As my horse waded through the water, being coaxed by a careful coachman, I could barely discern a light flickering in the distance. Imagine my surprise as I neared this will-o'-the-wisp to espy ahead of my well-curtained carriage a figure in black, with lantern in hand, splashing through the veritable river, the only person whom I saw on the streets that night. On nearing my destination, I recognized the dear Father Dupont. "Father! Father!" I called, "where are you going on such a night as this, only water below and black clouds above?" "To the sick," was the simple reply. This heroic act made a deep impression on me. Thought I, here am I going as comfortably as possible and with all human precautions to do what I can for the body, with the hope of helping it and of my fee being paid, and there was this priest trudging through the rain and drenched, on the blackest of nights, without the hope of any earthly reward, going to minister to a man stricken with this dread disease. Surely he must know that he possesses a priceless gift to bestow on the dying! From that night I was convinced of the truth of the Catholic Faith.

So universal and unrestricted was the work of Father Dupont in the cause of suffering humanity that the citizens of Kingston, irrespective of creed or class, erected a marble statue of him as he was familiarly known in life, with tall hat and frock coat, in the public square of the city of Kingston.

The Committee that was responsible for this Memorial to Father Dupont, consisted of Mr. William Malabre, President; Mr. P. E. Auvray, Secretary; and Mr. Emmanuel X. Leon, Treasurer. The cash account of the Treasurer, giving a full list of the subscribers, is preserved in the archives. We here give Mr. Auvray's summary of receipts and expenses:

Cr.—Collected from subscriptions		£440. 15. 8.
Dr.—Tombstone for grave	£ 57. 19. 3	
Erection for same	8. 8. 2	
Statue	286. 7. 7	
Pedestal, Fencing and Labour	80. 18. 0	
Photos and Print	4. 14. 7	
Balance in hand	2. 8. 1	
		£440. 15. 8.

A few months before the death of Father Dupont, Father Francis Crispolti, S.J., died in Kingston on June 16, 1887. He was a native of Rome, and was in the midst of a scholarly career in the Eternal City when failing health made it advisable for him to seek a change of climate in the tropics. Accordingly he was sent to teach in the Jesuit college at Guatemala. After a few years, a revolution drove him and his companions from the Republic, and they found their way to Nicaragua, where Father Crispolti was engaged in missionary work for nine years. Another revolution again forced him into exile, and after spending some little time in New Orleans and New York, he came to Jamaica in 1884. He was appointed pastor of St. Joseph's Church, Spanish Town, to which charge he devoted the best of his energies and talent. In the announcement book for June 12, 1887, he wrote:

> On the 26th, the bell will be blessed, and on the 27th, the bell will be put up in the belfry.

It was while directing the work of putting up the belfry that on June 13, he met with the accident that caused his death. The new bell was blessed a month later by Father Porter, who took occasion to visit Spanish Town for the purpose of consoling the bereaved congregation.

When Jamaica was made a Vicariate on January 19, 1837, it included under its jurisdiction the colony of British Honduras in Central America. This country was originally a part of the Spanish claim, but in the first half of the seventeenth century it was settled by English adventurers, and from the year 1783 had been an undisputed possession of the British Empire. It is probable that there were few if any Catholics in the colony when it was assigned to the Vicariate of Jamaica. In the year 1848, however, Indian uprisings, *guerra de castas,* in Yucatan caused several thousands of the inhabitants of that country to migrate into British Honduras and most of these people were of Spanish descent and Catholics. They do not seem to have been accompanied by any priest, but some of the Spanish Jesuits, who came from Central America to Jamaica in the year 1850, had visited the people in Honduras and had been requested by the Catholic refugees there to put their religious needs before the Vicar Apostolic. It was in response to this call, that Father Fernandez sent Father Avvaro to British Honduras in the early part of the year 1853. His last record of a Baptism in Jamaica was made on February 26, 1853, and his appointment as local superior in British Honduras was dated March 14 of the same year. From that time on, the Mission was regularly supplied by Jesuit Fathers from the English Province. As Vicar Apostolic, Father Dupeyron visited the Mission several times. In fact, in his official report to Rome under date September 14, 1862, he states that he visits the Mission every year—"*Quot annis etiam V. A. visitat British Honduras.*" This seems hardly possible, but could have been true of the two or three years immediately preceding the statement. In the same document he states that the estimated Catholic population of the colony was 20,000 and that to serve them there was one church in Belize and seven chapels scattered throughout the colony. In this year, besides Father Avvaro, there were only two priests on the whole Mission. Father Woollett, as Pro-Vicar, visited British Honduras in 1873 and seems to have succeeded in putting something like organization into the work of the Mission. At any rate, following his visitation, the Mission was better supplied with men and made appreciable development. This fact together with the difficulty of communication between Jamaica and British Honduras made it advisable to separate the colony from the Vicariate of Jamaica. Accordingly on June 10, 1888, while Father Porter was Vicar in Jamaica, Father Salvatore Di Pietro, a Sicilian Jesuit attached to the English Province, who since the year 1869 had with occasional interruptions laboured on the Mission, was named Prefect Apostolic of British Honduras. With this appointment, the colony passed from the ecclesiastical jurisdiction of Jamaica.

In the Spring of 1888, Father Porter went to Europe for the purpose of giving an account of the Vicariate to the Holy Father. While at Rome, he began to feel unwell, and thinking that he was suffering from fever, he hastened on to England. He was found to be suffering from cancer, and underwent an operation in London. Then he was removed to St. Beuno's College, Wales, where he died on September 28, 1888. The following tribute to his memory, from a laymember of the congregation, is typical of the general feeling which obtained among Catholics in Kingston at the time of his death.

> Father Porter's death is a great, an immense loss to the Catholics of Jamaica; for he was a pious, good priest, a man learned in his religion, and one who by uncompromising loyalty to his Faith, and his amiable cheerful manners, gained for himself universal respect. Even if Protestants disagreed with him, the force and conviction of his arguments and the uprightness of his conduct forced them to admire him. The Catholic cause never needed to fear when Father Porter was at a public meeting, or present at any public function.

On the occasion of his death, the Governor of Jamaica, Sir Henry Norman, sent the Fathers in Kingston the expression of his condolence in which he wrote:

> Jamaica was much indebted to Father Porter for the admirable way in which he took an active and lead-

> ing part in all projects for the improvement of the Island and the people; and while I am very grateful to him on this account, I am also indebted to his enlightened support of the Government in all cases where he thought its intentions and actions were right. His death is a serious loss to the whole colony.

In the *Jamaica Hand-Book* for 1890-91, the following reference to his work as Vicar Apostolic was made:

> During Father Porter's Vicarship, the number of Catholics had greatly increased; he established the Orphanage of "Alpha" which has done and is still doing great good. Almost every organ of public opinion in Jamaica spoke of him with respect and regret.

The following note in the *English Messenger of the Sacred Heart* for September, 1912, throws light on the source of Father Porter's spiritual life. It was submitted by Father Turner, who some twenty years before had been in Jamaica, and who at the time of Father Porter's death was stationed at Worcester, England:

> Shortly before his death, dear Father Porter, the Vicar Apostolic of Jamaica, said with evident joy and satisfaction to a Jesuit Father: "My last official act in Jamaica was to sanction the consecration of the Vicariate to the Sacred Heart." Almost his last public act in England was on the last Sunday of June, to pronounce the act consecrating our Mission of Worcester to the same Divine Heart. I may add no one can express how much he loved and admired the Apostleship of Prayer, how devoted he was to the Heart of Jesus.

CHAPTER VII

THE FIRST BISHOP

THE Rt. Rev. Charles Gordon, S.J., who succeeded Very Rev. Father Porter as Vicar Apostolic, had been consecrated Bishop of Thyatira before his arrival in Jamaica. He was a native of Glenlivet, Scotland, and was a descendant of the Gordons of Minniore. The family was a branch of the ancient ducal House of Gordon, and gloried in a long tradition of staunch Catholicity. His father was Sir Charles Gordon of Drinnan, Argyllshire, and distinguished as the chief promoter of the Highland Agricultural Society. In his earlier years, young Gordon was booked for a writership in India, as he had an uncle who was a director of the East India Co. The death of his father, however, brought about a change in his career, and he devoted himself to the management of the family estates in Scotland. In 1867, when the Garibaldian troops were threatening the Papal States, the martial and religious spirit of the Crusader of old was stirred in the Gaelic breast of the young Highlander. He raised a force of sixty men, recruited chiefly among the Irish at Glasgow, armed them at his own expense, and took them to Rome. Here in defence of the Papal States he saw active service, receiving severe wounds, the marks of which he bore through the rest of his life. After serving with the Volunteers for two years, he resolved, like Ignatius of Loyola, to devote himself to the defence of the spiritual Kingdom of Christ. Accordingly he renounced his fortunes in favour of his brothers, and at the age of forty applied for admission to the Society of Jesus. He was received by the General of the Order at Rome, but afterwards transferred to the English Province. After his ordination to the priesthood at St. Beuno's, North Wales, in 1878, he was sent to South Africa where he laboured for two years. In

1881 he was recalled to Glasgow and made Superior of St. Aloysius College, where he began the construction of the magnificent pile of buildings that now adorn Garnett Hill. It was while engaged in this work that he received his appointment as Vicar Apostolic of Jamaica and Bishop of Thyatira. He was consecrated at Glasgow in the year 1889, and in the course of the same year left for Jamaica.

On arriving in the Island, he at once set about studying and supplying the most pressing needs of the growing Mission. His first solicitude was for the Catholic elementary schools; and he availed himself of every opportunity that presented itself to improve those already in existence and to start new ones, not only in the city of Kingston, but throughout the Island.

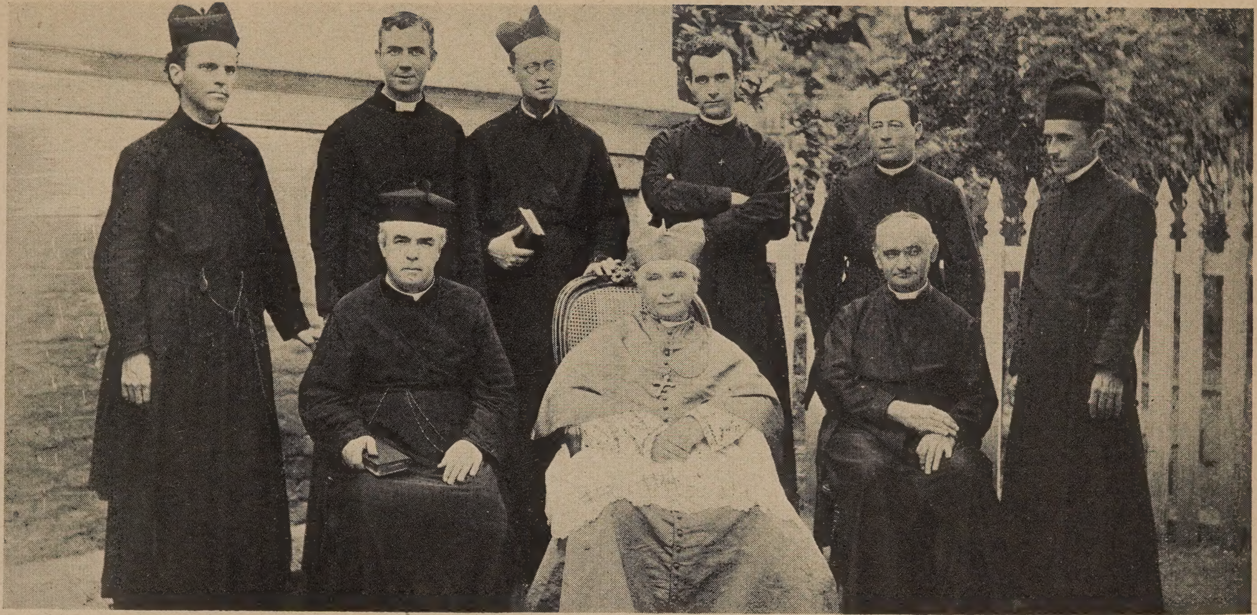
In 1890, two Franciscans, Sisters Catherine and Salome, took charge of the school in Spanish Town, and within a year made it one of the largest and best elementary schools in the Island. St. Anne's School in the western section of Kingston was opened in 1893, and in the same year an infant department was started in connection with the St. Joseph's School on Duke Street. A new elementary school called St. Anthony's was opened on West Street by the Franciscan Sisters in 1899, and afterwards transferred to its present site on Orange Street.

The coming to Jamaica of the Sisters of Mercy in 1890, gave further impetus to the progress of Catholic education. This little band of apostolic women came from Bermondsey, London, and was made up of Reverend Mother Winefried Aloysius Furlong, Sisters Agnes Clare Mackay and Thomas Aquinas Kearns; Jane Frances de Chantal Higgins, a novice, and Mary Berchmans, a postulant. These Sisters of Mercy were sent to Jamaica by Father William Murnane who was at the time a young priest attached to Holy Trinity Church at Bermondsey. On their arrival in Kingston the Sisters were put in charge of the work at "Alpha" and the Jamaica Sisters established there were, after a short probation, admitted to the Order of Mercy. At the time, the little house, still known as "Alpha Cottage," was the convent. There were other buildings adjoining for the orphans and industrial girls. Then to the east of the Cottage another wooden building was erected for a boys' orphanage. In the whole establishment, including Sisters, orphans and industrial children, there were not more than a hundred persons. In the course of years, this grain of mustard seed has developed into the large convent buildings, the orphanages, and the elementary schools at Alpha that have been such a blessing to the Mission and the Island. The first Superior of the Sisters of Mercy in Jamaica, the Reverend Mother Winefried, after having been in office for about three years, died at the Alpha Cottage on November 21, 1893.

While developing the educational interests of the Mission with as much thoroughness and expedition as funds and circumstances would permit, Bishop Gordon at the same time gave attention to the needs of the churches. In 1892, he greatly improved old Holy Trinity Church, and by the addition of the tower, the Lady Chapel, the sacristy and baptistry, he produced at the cost of twelve thousand five hundred pounds, a very respectable house of worship for the Kingston congregation. In the same year, the church at Spanish Town was also considerably improved and solemnly blessed by the Bishop, on Easter Monday, 1892.

In the meantime the hand of death had touched and taken away great and good apostles of the Mission. Father Henry Bampton, S.J., died on November 14, 1889, at St. Beuno's in Wales. Though he had spent but two years and three months in Jamaica, his love for the Sacred Heart of Jesus and his zeal in propagating the Apostleship of Prayer have made his name memorable in the history of Catholicity in the Island. Writing to the *English Messenger of the Sacred Heart* on September 14, 1887, he gives the following account of his unique methods and success:

> Wondrous reports floating over the sea of the rapid spread and sterling work of the Apostleship in dear old England, naturally made our Father Vicar anxious that we too should become sharers of the good things on which you were feasting. As a first step towards this, the Diploma was applied for and the Director of the



Rt. Rev. Charles Gordon, S.J., and Jesuit Mission Fathers, 1901.
Standing: Rev. Fathers Edward J. Magrath, John J. Collins, William F. Gregory, Patrick F. X. Mulry, Joseph J. Prendergast, Peter Kayser. *Seated*: James A. Noonan, (Superior), Rt. Rev. Charles Gordon, V.A., William Spillmann.

> work appointed; though as to the latter, the less said about the choice the better. On the first Friday of June—what happier day for such a work!—we began our weekly services of the Apostleship; and each successive Friday evening, instructions as to the working and advantages of the Holy League went briskly on. At the commencement, our congregations were thin; for (though this, of course, is a secret) our good people were not much in the way of week-night church-going. However I knew that the Sacred Heart would not stand that; and taking on myself for once the rôle of a prophet, I ventured so to tell the couple of dozens that formed my first audience.
>
> Things soon grew brighter; for as the news of the great indulgences, the badges and certificates filtered through the congregation, recruits came in apace, and our Friday evenings became more and more attractive. The Associates, on being provided with a popular Apostleship service and on being convinced that there was no reason why they should be afraid of hearing their own voices in the hymns, grew from a handful to a full church. Two, three, five, eight, nine hundred, the League thermometer went rapidly up as the warmth of this fire cast on the earth diffused itself among us; and when we closed our lists for the first admission, more than one thousand two hundred names were on the register, eight hundred taking the First Degree.
>
> The day of the general reception was fixed for the first Friday of September; and the night previous our six Fathers were kept hard at work with the crowds for Confession. On the morning, nine hundred and fifty received Holy Communion; the largest number it is said that our church has ever seen. In the evening for fully an hour before service began the church was filled, and at half-past six was crammed. It was indeed a glorious evening for us, and one gladdening, I am sure, to the Sacred Heart.

On July 28, 1889, Father Bampton wrote to the recently consecrated Vicar Apostolic, Bishop Gordon:

> As soon as I heard of the death of Father Porter, I set some of the Promoters to besiege our Lord that

> his successor might have the well-being of the Apostleship of Prayer very much at heart, as prayer means everything for the growth of piety in Jamaica. When your Lordship reaches Kingston, you will hear people raving about the good I did in Jamaica; please don't believe them, for honestly and from my heart I can say that the results were infinitely beyond the labour expended. I used to stand perfectly thunderstruck to see how God was emptying, pouring out blessings on the work. The simplest efforts were flooded with grace, and the hundredfold of the results was most startling, and so it would be ingratitude indeed on my part, if I did not strain every nerve and do all in my power to protect and foster and extend a work which God had blessed so superbly. I can say that I have lived my priesthood in the interests of Jamaica. When I am dying, be sure that my heart shall be an offering that the Sacred Heart may bless yet more lovingly the land and the people who have been so good to me.

At his own request Father Bampton was buried in a grave beside the remains of Father Porter.

As Jamaica had its *Soggarth Aroon* in Father Dupont, it had also a Curé d'Ars in the saintly Father Hathaway who died at Kingston in the seventy-seventh year of his age, on November 6, 1891. He was born in London in the year 1814, and was educated at Worcester College, Oxford. He became successively a Fellow of his College, Dean and Bursar. In 1849 he accepted the curacy of Shadnear, near Leeds. Here he combined a most austere life with High Church ideas. These resulted in his conversion to the Catholic Church in 1851, and in the following year he entered the Society of Jesus. His health was never good and his physicians recommended that he be sent abroad to a tropical or subtropical climate. He was accordingly sent to Jamaica where he arrived in November, 1867. Distinguished scholar and brilliant student though he was, he devoted in Jamaica all his time and talent to the poorest of the poor. From his arrival in the Island, almost to the day of his death, he taught the boys in the poor school of St. Joseph.

> "My school here," he writes in 1878, "does not contain any of the scholars who attended when I opened it ten years ago. Some are dead, some have left Jamaica, and others are in business. Now and then a well dressed young man stops to shake hands with me in the street, and I have no notion who he is; but on enquiry I find that eight or nine years ago he was one of the bare-footed brown boys whom I was teaching to speak decent English and to understand something about their religion."

On leaving England he was told that he might live for five years; yet he lived and laboured in Jamaica for twenty-four years. Not unlike a few converts, he was severely Catholic in his thoughts and methods. He had a brother and a sister, estimable Protestant people who settled in Jamaica. On one occasion it is told, his brother came to see him and found him in the sacristy of the church; but before Father Hathaway would communicate with him even about family affairs, he politely led him outside the sacristy door. Bishop Gordon who was with the saintly Father when he died, thus wrote of his last moments:

> He departed quietly, having recovered consciousness about two hours before death, and received Holy Viaticum which I administered. As I was about to give him the Sacred Species, he noticed that his stole had not been put on, and motioned to have it put on. He was heroically patient all through.

Towards the end of his life, Father Hathaway published in Jamaica a booklet entitled: "Recollections of Some Remarkable Conversions to the Catholic Church." In the preface to the second edition, published in 1901, he writes:

> My chief reason for exerting some of the very little strength left in me in preparing a second issue for the Press, is the hope that my death will bring about the circulation of the little work among Protestants. I have reason for expecting that my wish that this may be the only form of incurring expense in keeping up

> any memory of me, will be fulfilled by many of my amazingly kind friends.

After giving instances of some thirty conversions that had come to his knowledge or experience, since the year 1845, he closes with the following account of his own entrance into the Church:

> I conclude this list with a case that has been recorded already in the "Life of Dr. Grant." As there are some inaccuracies in that account, which I am able to correct, being better acquainted than the authoress of that work was with the individual in question, I give my version of what happened.
>
> In the summer of 1851, a middle-aged Protestant clergyman, who had lately resigned the charge of a small parish in which he had been waging war at once with his Bishop and with all but the very poorest of his parishioners, was trying to rest his mind and arrange his plans amidst the wave-beaten granite rocks and the wind-beaten heather of the west of Cornwall. "Send out Thy Light and Thy Truth, that it may lead me and bring me to Thy Holy Hill and to Thy Habitation," words of the XLII Psalm, with which he was familiar by reciting them in the Anglican service, were for many days constantly in his mind, and were many scores of times half consciously uttered in a loud cry. The friends that he most esteemed had submitted to the Catholic Church; but he did not feel at all inclined to follow their example. Although he fancied that he held "all Catholic doctrine," he had no taste for Catholic devotions except, of course, that of the Holy Sacrifice. Catholics had irritated him very much by insisting that love of lucre was keeping him back, which, as he spent each year more than twice as much on his church and school as he received from his benefice, was an unfortunate conjecture. But what most of all indisposed him to think of submission was his experience of very great benefits both to himself and to others from the revived practice of confession, and the belief, which in his ignorance of Theology held possession of his mind, that,

by denying his own and his confessor's priesthood, he should be denying the evident workings of the Holy Spirit. He resolved to find employment in one of the various colleges and communities with which he had some acquaintance, but where the Bishop did not interfere. Somehow or other, however, all his schemes failed; and he remained for a few months out of work, except sometimes preaching to such congregations as those of Margaret Street Chapel in London and St. Saviour's Church in Leeds.

He had had occasion to write to Dr. Grant, the holy Bishop of Southwark, and had been invited to call. On the feast of St. Stanislaus, November 13, he did so. The Bishop was out, and so was the fire in the room into which a very dirty boy ushered him. After shivering for an hour and getting rather out of temper, he was about to go when the Bishop, who had been shivering all the way from Jersey and had just carried his own carpet bag from the station, came in. His mild rebuke to the dirty boy, "I see you have let the fire go out," was a rebuke also to the clergyman for his impatience. A fire was lighted and the two warmed themselves a little. Then the Bishop, dismissing speedily the matter about which his visitor had come, said a few earnest words about the sin of schism even when, if that were possible, it was not attended with heresy. The clergyman promised to think over what he had heard, and rose to go. The Bishop proposed that he should spend a few minutes first in prayer, and then knelt beside him. The Bishop's prayer, at least, and his entreaties to St. George to pray, were very earnest. He rose and laid his pectoral cross on the head of the still kneeling clergyman. The cross contained a considerable fragment of the true one. The Bishop was in the habit of using it for spiritual maladies with something of the success with which he used St. Walburga's oil for bodily; and in each case he refused to take any credit to himself.

A member of Parliament had not long before been converted in this way; but even here one was taken, and another left. A female Puseyite had not only knelt and prayed and been touched by the cross, but had actually made a confession of her whole life to the Bishop, and yet remained in schism. With the clergyman, of whom I am speaking, grace worked more powerfully. He did not know what had been done; but as the cross touched his head, he felt something like an electric shock, and a voice within him, and yet not his own, said: "Obey your prelates." His immediate comment was: "I have been ignoring all authority. Which is it to be now, Pope Pius and Cardinal Wiseman, or the Queen and the Bishop of London?" It did not take long to decide. In a few minutes, like a fish that had been hooked and was being raised in a landing net, he was on his way with the Bishop in a hansom cab to the Oratory in King William Street. He had taken a particular dislike to the Oratorians on account of their style of singing, and other matters of taste; and so it was a little test of his conversion that he made his abjuration and first Communion in their chapel.

He has never had a moment's regret about that day's work except that it was not accomplished sooner. He has had two and only two great disappointments since to balance many joys: one, that none of his family followed his example; and the other, that he himself has done so little to attract, and so much to repel, others. Though he had been often present at Mass before, he had never paid attention to the words of the introductory Psalm, but when he heard Mass for the first time as a Catholic, the words *Ipsa me deduxerunt et adduxerunt in Montem Sanctum Tuum et in Tabernacula Tua,* thrilled through him so piercingly that he could hardly help crying aloud for joy, as he had cried in sorrow when reciting the Anglican version. Now that he has repeated them more than 10,000 times as a priest, the sense of the contrast is still fresh. Not, "that it may lead me, and bring me," but "Thy Light and Thy Truth have conducted me and have brought me to Thy Holy Mount and to Thy Tabernacles," whither I should never have found my way by my own light.

That all who read this imperfect record, which, as they have probably discovered, ends with my own case, may be conducted to the Holy Mountain of the one true

Church and to the Tabernacles of God Incarnate, if they have not yet approached them, and if they have, to a fuller knowledge and a more devout use of them, is my concluding prayer. And I do, as earnestly as I can, implore every Protestant into whose hands this account may fall, to pray and persevere in praying as I did; and then in some one of various ways he will receive the same answer.

Brother Daniel Reynolds, S.J., who since his arrival in Jamaica in 1868, had been associated with Father Hathaway in teaching at the St. Joseph's Free School, was transferred in 1886 to British Honduras where he continued to teach school for thirteen years. He then went to British Guiana and there, after fifteen more years of labour, died on August 15, 1915, at the advanced age of eighty-one.

A native of Jamaica, the Rev. James Purcell, who was born and brought up in the St. Ann's Parish, was ordained a priest at the Church of the Jesu, Rome, on November 1, 1889; he never returned to his native land, but at present is stationed in British Guiana, where in addition to other apostolic work, he edits a vigorous monthly called *The Catholic Standard.*

Another missionary priest who deserves more than a passing notice in these pages is Father Manuel Loydi, a secular priest from Vizkaya, Spain, who did conspicuous service on the Missions of Jamaica from 1876 to 1892. Before coming to Jamaica, there had been stirring events in his own native Spain, and in them he had taken no insignificant part as a leader of the Basques and Navarrese in the Carlist uprisings. One of his exploits "the flight of the Aramoya" seems like a wild romance. He was surprised by a Republican column and taken prisoner. Tried by court-martial at the mountain hamlet of Aramoya, he was condemned to be shot at dawn on the following day. He was locked up for the night in what was thought to be a safe improvised prison, a small chapel on the precipitous edge of a deep ravine with sentries on the locked door. There was only one window in the little chancel, a window so small that it seemed impossible for the heavily built, broad shouldered guerrilla chief to get out by it; and even if he did, there was a break-neck precipice below it. Escape seemed impossible; but the next morning when the firing-squad paraded and the chapel door was opened, there was no prisoner. Santa Cruz had succeeded in breaking open the window, squeezing through it and climbing down a fifty-foot precipice amid rain and storm that prevented the guard from hearing any movement. In a few hours he had joined the remnant of his followers twenty miles away.

His career as guerrilla leader ended when the Carlist commander-in-chief, Dorregaray, partly because there was a feeling against a priest bearing arms, partly because Santa Cruz would often act independently of superior orders, insisted on his handing over his command to a layman.

He escaped from his native land with a price upon his head, and after stopping for a while in England under an assumed name, eventually landed in Jamaica as a missionary priest. The dash and push of the former soldier were marked characteristics with him in the apostolic campaigns that he conducted through the hills and valleys of the Island. One can hardly visit a mission station within twenty miles of Kingston where his zeal and piety are not recalled with enthusiastic admiration. His contemporaries in Jamaica handed down a story to the effect that on one occasion a Spanish man-of-war called at the port of Kingston and the Captain, learning that Father Loydi could speak Spanish, invited him aboard to hear his confession. The conversation naturally drifted to the recent Carlist war and the adventurous exploits of the "Cura Santa Cruz."

"This Santa Cruz was a thorough-paced miscreant, was he not?" asked Father Loydi.

"Oh no, I don't think so," replied the Captain, "he was doing his best for what he took to be the right side."

When Father Loydi had shoved off in a shore-boat and was at a safe distance from the ship, he bade farewell to the captain and added: "I am Santa Cruz!"

After leaving Jamaica, he continued his apostolic work in Columbia. During a visit to England he applied for admittance into the Society of Jesus and made the "Long Retreat" there at the Novitiate. Probably it was thought unwise that a priest who had been conspicuous in a Carlist movement should be admitted into the Society at the time; but he was consoled with the promise that he would be allowed to make his vows on his death-bed. In Columbia some years later he was taken dangerously ill, and in fulfillment of his cherished wish, he was received into the Society of Jesus. A colabourer with him in Columbia recently wrote:

> In spirit he lives in Jamaica, the first field of his missionary endeavors; his beloved Jamaicans are ever in his thoughts; with singular affection he speaks of them; without weariness he prays for their happiness.

Father Loydi continued to labour in Columbia as a Jesuit missionary until his death in the early part of 1927 at the age of some ninety odd years.

After labouring more than thirty years in the Island, Father Joseph Sidney Woollett returned to England in the course of the year 1893. As has been already stated, he came to Jamaica in the year 1861, and was Pro-Vicar Apostolic from 1871 to 1877. He was born in England in 1818, and made his studies at Stonyhurst and at St. Edmund's, Ware. He studied medicine at the London University, passing his examinations with distinction, and afterwards practiced for some years at Leamington where he won the reputation of being a very able physician. In the year 1847 he gave up his practice of medicine and entered the Jesuit Novitiate at Hodder. He was ordained a priest in 1853, and for the following year worked on the Mission at Alnwick where his family resided. In 1855 he was sent as military chaplain to the Crimea. On the completion of the campaign he returned to England, and in 1859 was sent to Georgetown, Demerara, as Vicar General. Four years later he came to Jamaica as missioner and chaplain to the troops. Father Woollett died at Stonyhurst, England, on February 7, 1898.

PART THREE—MODERN PERIOD (1894-1929)

CHAPTER I

THE OLD ORDER CHANGETH

IN the year 1894, the Mission of Jamaica was transferred from the English Province of the Society of Jesus, which had been serving it since the year 1847, to the Maryland-New York Province. Difficulty on the part of the English Provincial in keeping up in Jamaica the necessary supply of missionaries was alleged as one of the motives of the transfer. This difficulty, moreover, consequent upon similar calls on him from Central Africa and a very limited supply of Fathers and Brothers at his disposal to satisfy the demand, had developed to such an extent as to become practically insoluble. On the other hand also, the comparative nearness of the United States and the easy communication with them must needs have had its weight in deciding the matter. Accordingly, the morning of Saturday, April 7, 1894, saw the arrival in Jamaica of the first American recruits for the Mission. They were Fathers John J. Collins, Patrick F. X. Mulry and Andrew Rapp. Working on the Mission for that year were the following members of the English Province: Rt. Rev. Bishop Gordon, Fathers Henry Beauclerk, John M'Cormick, William Spillmann and Brother Reddington. Father Patrick Hogan, who had come to Jamaica in 1887, and Father Martyn-Parker, who had come in 1889, both left for England on the arrival of the first American Fathers. In the August of 1894, Father Jeremiah F. X. Coleman and Father Patrick H. Kelly arrived from the States, and they were joined in the following summer by Fathers Denis Lynch and Abraham Emerick. In this same year, 1895, Father John M'Cormick and Brother Reddington were recalled from Jamaica.

Catholic Opinion appeared for the first time in January, 1896, edited by Father Lynch. At the end of the issue there is found the following notice:

> *Catholic Opinion* appears at the beginning of each month. The subscription is 2s. 6d. a year, payable in advance; threepence a single copy. All communications should be addressed to Rt. Rev. Charles Gordon, D.D., 26 North St., Kingston.

The purpose of the magazine is stated in a further note:

> One of the main objects of the publication is to supply documents illustrating and defending Catholic questions and interests; and for this we shall not only draw on Catholic sources, but on non-Catholic also; for very often the most striking testimony as to what the Church is and has done is borne by those who are not within her pale.

Under the heading: "Church Bulletin, Holy Trinity," the first issue contains the following announcements:

> Masses and other Services.—Sundays, 1st Mass 6:30; Children's Mass 7:30; High Mass 9:00. Sunday School 3:15; Evening Service 6:30.—Week Days, Masses 5:45 and 6:30; Wednesdays, Stations of the Cross 6:30 p. m.; Fridays, Apostleship of Prayer 6:30 p. m.—Library of the Apostleship, at the Office opposite the Church in Mark Land. Societies: Rosary Society, 1st Sunday of the month. Meeting of the Zelatrices on the following Wednesday; Director, Father Spillmann. Children of Mary, Tuesday and Thursday preceding the 3rd Friday of the month; Director, Father Beauclerk. Catholic Union and Sodality, 3rd Sunday of the month; Director Father Collins. Boys' Guild of St. Aloysius, 2nd Sunday; Director, Father Mulry. Catholic Cadet Corps, Tuesday and Friday. League of the Sacred Heart, Director Father Mulry.

The mission stations that were established outside of Kingston when the American Fathers arrived in 1894, were as follows: Spanish Town, Above Rocks, King Weston, Friendship, Avocat, May River, Harbour Head, Whitehall, Preston Hill, Alva, Refuge, Reading, Top Hill, Savanna-la-Mar, Seaford Town, Pisgah, and Lucea. Something has been said about most of these Missions, and the others will be noticed as occasion offers.

Father Beauclerk came to Jamaica in 1892, about eighteen months before the arrival of the American Fathers. The few years he spent on the Mission were crowded with zealous achievement. In Kingston he started and organized in 1894 the parish and school of St. Anne. Realizing that in the western section of the city there were many Catholics who were without the services of church and school, he enlisted the aid of a band of zealous ladies and with them canvassed the district. The efforts resulted almost immediately in a good-sized congregation and school. The school was put under the care of the Franciscan Sisters.

It was also Father Beauclerk who established in 1895 the Catholic Repository for the distribution of religious articles and Catholic literature. In this work he was greatly helped by the zealous and intelligent service of Miss S. M. Leake. The enterprise, small in its beginning, has grown into a very sound and useful concern, and from its profits has brought, through the St. Vincent de Paul Society, unfailing relief to the poor of the community.

Father Beauclerk's work in Kingston would seem to have been enough for any one man, but his zeal carried him into the country districts where in a short time he produced results that were no less remarkable than those in the city. In January, 1895, he took up the care of the congregation at May River, and found the school there going from bad to worse. With the summer it closed entirely, and received notice that the Government grant would be dropped. In the month of November, Father Beauclerk set to work to teach in the school himself. He wrote in the church diary about this time:

> If numbers can be again raised over the thirty mark, the Director of Education assures me that the Board will place the school on the annual grant list once more, "since it is acknowledged that your schools hold a unique position among all others."

In January, 1896, he noted the attendance for one week had been sixty; then on May 3 he announced to the people that the school had again been put on the Government grant. In the following month the services of Mr. Walter M. N. Henry, a registered teacher, were secured. It is interesting to note that in the August of this year, the school was inspected by Mr. William Cowper who has since been conspicuous in Jamaica for his services in the cause of secondary education. During the year 1896, Father Beauclerk opened a new Mission at Mt. Joseph, about ten miles beyond May River, and secured a Government grant for the school he established there. At King Weston he found that a large proportion of the congregation lived in the valley along the "Junction Road," and for their convenience he opened a new Mission and started to build a substantial church at Tom's River near the Castleton Gardens. The church was dedicated October 27, 1895, by Bishop Gordon, under the patronage of St. Joseph. Father Beauclerk's stay in Jamaica was all too short for the good of the Mission. In consequence of the transfer of the Mission to the American Province, he was sent in September, 1898, to Demerara where he continued his apostolic labours until a short time before his death which took place at Barbados on September 30, 1909.

In addition to his work in Kingston, Father Mulry was assigned to the care of St. Joseph's Church in Spanish Town in the May of 1894. Bicycles were in vogue at the time, and Father Mulry adopted this modern mode of locomotion for his journey of some fourteen miles along the Spanish Town Road. One of his first endeavours at Spanish Town was the establishment of an orphanage. He spared no effort in this venture, and was encouraged by Bishop Gordon. A property of some forty acres with something of a house was acquired and the institution was put under the care of the Sisters of Mercy. In less than a year there were 42 inmates on the roll. It was hoped that in time the industry of the lads would make the institution self-supporting from the products of the farm school; but in the meantime revenues for the maintenance of the institution were not forthcoming, and this pet enterprise of good Father Mulry gradually passed out of existence. He started services for the inmates of the Lepers' Home at Spanish Town, and those unfortunate victims have since had the consolation of holy Mass and the regular attention of the priest and the Sisters attached to the Spanish Town Mission. Spanish Town was too confining a situation to contain the energy of Father Mulry. Accordingly we find him making excursions to Port Henderson where he could get a view of Kingston and Port Royal and the open sea. There were not many people in the neighbourhood of the Port at that time nor are there today. But the idea of "The Church built upon the Rock" and "The Light set upon the Hill," got hold of Father Mulry's imagination. By sheer enthusiasm, he enlisted the interest and aid of friends in Jamaica and abroad, with the result that in less than two years he had a school going at Port Henderson, and on the first Sunday of December, 1900, dedicated a very respectable chapel there under the patronage of St. Winefried. Before leaving Spanish Town, Father Mulry started negotiations for a residence for the priest. The building was completed in 1904, during the pastorate of Father Thomas Wallace.

Immediately on his arrival in Jamaica, Father Andrew Rapp was sent to look after all the Missions in the west of the Island that had been so long under the care of Father Woollett, and after him, for about a year, under Father John Errington. In 1895, Father Abraham Emerick took over the stations in Trelawny, and Father Rapp continued to work in Cornwall and Middlesex until the beginning of 1898, when he was recalled to the States. About a year later, January 31, 1899, he died at Leonardtown, Maryland.

Father Emerick continued to work in the Parishes of St. Ann and Trelawny until his recall to the States in 1906.

Two years after his arrival, he removed the Mission centre from "Retreat" to a property within Brown's Town, which provided a residence for the priest and a very respectable building for a chapel. In the same year, 1897, Father Emerick pushed on to the sea-coast at Falmouth, and there opened a Mission. The resident magistrate then stationed at Falmouth was Mr. Judge Preston, a devout convert to the Faith. It happened about this time that a Masonic Lodge at Falmouth got into financial difficulties, and was obliged to sell out in order to meet its obligations. At this sale, through the interposition of His Honour, the Judge, the little Mission acquired the Masonic Hall and land together with some valuable mahogany furniture in the line of throne chairs and council tables.

On his visits to the old mission station at Alva, Father Emerick noticed that there were Catholics coming there from some miles beyond, and he learnt that there were older and younger ones in the same neighbourhood that could not come so far. He accordingly pushed his way through the hills to the spot known as Murray Mount. Here he secured a little house and said Mass occasionally; then he opened a day school and managed somehow to pay a teacher's salary. A Catholic of the place gave him a suitable site for a church, and priest and people soon erected a solid little stone building that served for church and school. The church was dedicated by Bishop Gordon on February 13, 1900, under the title of Mary, Mother of God. The school was put on the Government grant list, and for a while it enjoyed the services of the Sisters of Mercy who at the time were stationed at the Alva Missions.

By some means or other, Father Emerick managed to erect at Alva a very remarkable building to be used as a school and a hall. The building is of stone and would do credit to a city congregation and pastor. It was opened with considerable ceremony on October 9, 1905. At Brown's Town on the preceding day Father Emerick unveiled an immense Crucifix which he had erected on the lawn in front of the priest's residence. Like every move that is made within the contour of Jamaica, this conspicuous figure of the Crucified evoked comments and protests from newspaper correspondents; but the Crucifix survived the storm and still remains one of the conspicuous sights of Brown's Town.

On his arrival from the States in 1895, Father Patrick Kelly took up the direction of St. George's College, and during his administration the College was opened as a boarding school in a building at the corner of North and East Streets. The venture, however, did not give promise and after two years the boarding school was closed and the College once more continued as a day school at 26 North Street.

Father Coleman laboured in Kingston for two years, acting as pastor of St. Anne's congregation, and before leaving in September, 1898, he brought about the purchase of the property on Oxford Street for a new St. Anne's Church. Father Coleman died in New York City on February 4, 1914.

Bishop Gordon had occasion to enter upon a rather lengthy controversy with the Anglican Bishop Nuttall in the course of the year 1896. In addressing a Synod on the question of Reunion, the Anglican Bishop was reported in the public press to have accused the Latin Church of "practices that are felt to be idolatrous." Bishop Gordon took up the matter in a subsequent pastoral, and then ensued the battle of the Bishops. Bishop Gordon published the whole controversy in a booklet of some fifty pages, of which the concluding paragraph of the summary is:

> In his first letter, Bishop Nuttall neither retracts his accusation of idolatry nor tries to prove it directly. He only shows that certain Anglican Bishops, to whom Bishop Gordon referred, held at one time extreme anti-Catholic views. The same could be shown of Cardinals Manning and Newman, and of St. Paul. Bishop Nuttall was incapable of arguing, as the whole controversy proved.

From the time of his arrival in Jamaica, Bishop Gordon, besides being Vicar Apostolic, had acted as Superior of the

Fathers of the Mission. On November 25, 1898, he was succeeded in the office of Superior by Father James Noonan, the first of the Fathers of the American Province to be appointed as Superior.

The last of the priests from the English Province who were on the Mission when it was transferred to the Maryland-New York Province, died at Kingston on March 3, 1902. This was Father William Spillmann who had laboured in Jamaica some twenty-four years during which by his saintly character and apostolic zeal he had won universal love and respect. He was a musician of marked ability, and in addition to his apostolic work, composed, arranged and taught Masses and hymns that are still heard in Holy Trinity Cathedral, and in the churches throughout the Island. The priests who are assigned for the weekly Mass at the Government Prison are often surprised to hear the volume of some three hundred voices burst forth the intonation of the *Kyrie Eleison,* and the surprise is continued when in the course of the Mass, the *Credo* and other liturgical pieces are rendered with remarkable volume and vim. The music of the Mass was drilled into the prisoners by Father Spillmann, and from his time the number of long term or repeating offenders has been quite sufficient to carry on the traditional pieces of the *Missa Cantata.* On one occasion, a prisoner whose office it had been "to raise" the hymns was being discharged from the prison. He apologized to the visiting priest for the difficulty that would be created by his absence, but expressed the hope that he be reinstated as *Magister chori* on his return to the prison. In the later years of his life when Father Spillmann became unfit for great physical effort, he devoted his time to the tribunal of penance, and came to be known and is still remembered by the people of old Holy Trinity Church as "the priest of the confessional."

The growth of the orphanages at Alpha and, perhaps too, an ancestral interest in agricultural work, kept the mind of Bishop Gordon on schemes for developing an agricultural school in the country parts, as an adjunct to the boys' orphanage at Alpha. A large banana plantation, known as Donnington, was acquired by the Bishop in the hope that it would one day serve to carry out his ideas for agricultural education. In the meantime, the Bishop made an attempt to establish such a school on the Vicariate property at Reading. In 1898, while Father Broderick was in charge of the Missions that were served from that centre, Bishop Gordon sent about ten boys from Alpha to Reading, and put them under the direction of a Jamaican named Thomas. This arrangement not proving satisfactory, three Sisters from Alpha were sent to look after the boys; but it took less than a year to realize that the Sisters were not suited for such a place and work, and they returned to Kingston. Meanwhile the Bishop had been negotiating with the Italian Salesians of Don Bosco to come to Jamaica and take up the work of the agricultural school. In August of 1902, the Salesians, Rev. Father Barni and two lay-Brothers, arrived in the Island. These were followed by Fathers Velotia, Ricardi and Biebuych; and also a young man named Deehan, who had completed his course of studies but had not yet been made a priest. Shortly after his arrival, on April 7, 1902, he was ordained at Holy Trinity Church by Bishop Gordon and thus had the distinction of being the first and only one to be raised to the priesthood in Jamaica after the Island became a British possession. After experiments for about three years with the agricultural school, the project was abandoned and the Salesians were put in charge of the Reading Missions. In 1904, when Father Emerick had completed a new church at Refuge, this Mission together with the station at Falmouth, was added to the Missions under the care of the Salesian Fathers.

Father Noonan continued as Superior of the Mission until he was recalled to the States in the summer of 1903. There he continued to occupy positions of responsibility until his health gradually broke down, and he died at Georgetown, D. C., on November 4, 1915. He was born at Cork, Ireland, on March 13, 1841, so that four months more would have rounded off his seventy-fifth year. In early manhood he taught for some time in the National

Schools of Ireland, after which he applied himself to the further studies necessary for the priesthood. He was one of the very first priests ordained in England for the St. Joseph's Society for Foreign Missions, the congregation of priests founded in 1866 by Father (afterwards Cardinal) Vaughan, and having for its object the "propagation of the Gospel among unevangelized races beyond Europe, especially the Negroes of Africa and of the United States of America."

When in 1871 Bishop Vaughan sent his pioneer band to the United States, Father Noonan was appointed Superior, and with his three companions succeeded in planting, at St. Francis Xavier's, Baltimore, that offshoot from the parent apostolic trunk which later on under the name of St. Joseph's Society for Coloured Missions has done so much for the coloured Catholics throughout the United States. At the age of thirty-six, Father Noonan entered the Society of Jesus at Frederick where he was a fellow novice with Fathers John J. Collins and Patrick F. X. Mulry.

Father Noonan's successor as Superior of the Mission was Father Patrick F. X. Mulry who entered upon office November 3, 1903. During his administration, the large property in the centre of Kingston, known as Winchester Park, was purchased, and in March of 1905 the classes of St. George's College were transferred from 26 North Street to the old residence at Winchester Park.

In January, 1904, at the suggestion of Father Harpes, a conference of the St. Vincent de Paul Society was organized at Holy Trinity Church, Kingston. At its first meeting the following officers were elected: Mr. A. H. De Pass, President; Mr. C. J. Brandon, Vice-President; Mr. C. Vendryes, Secretary; and Mr. A. Cotter, Treasurer. In addition to the officers the first members were Messrs. C. E. Johnson, D. L. Desgouttes, G. Gonzales, G. T. Roberts, J. A. Malabre, and J. L. Narcisse. To start a fund for the Society, Bishop Gordon made a contribution of fifty pounds.

For a number of years, Bishop Gordon had been labouring hard at the erection of a parish hall which was to afford a place of recreation and instruction for the Catholic men and for the various activities of the parish organizations. The building adjoined Holy Trinity Church on Sutton Street and was a large and substantial two-story structure of brick. It was no easy undertaking in those days to gather the funds necessary for the work. Fortunately the sale of St. Martin's Church property at the time helped on. The building was finally completed and formally opened on August 11, 1905. It was the Bishop's last big work in Jamaica and very appropriately called "Gordon Hall."

After leading the Church of Jamaica through seventeen years of careful and active administration, Bishop Gordon's health finally gave way, and it was found necessary that he should leave the Island for a rest and change. Accordingly, in the January of 1906, accompanied by Brother Edward O'Brien, he left the Island and after visiting Rome and Malta, proceeded to England where he finally settled down at Roehampton. There for some four or five years he bore with characteristic Christian fortitude his ever increasing malady, until at the ripe age of eighty years, on November 16, 1911, the Rt. Rev. Charles Gordon, the first Bishop that the Catholics of Jamaica could claim as their own, and the fourth Vicar Apostolic, passed to his eternal reward.

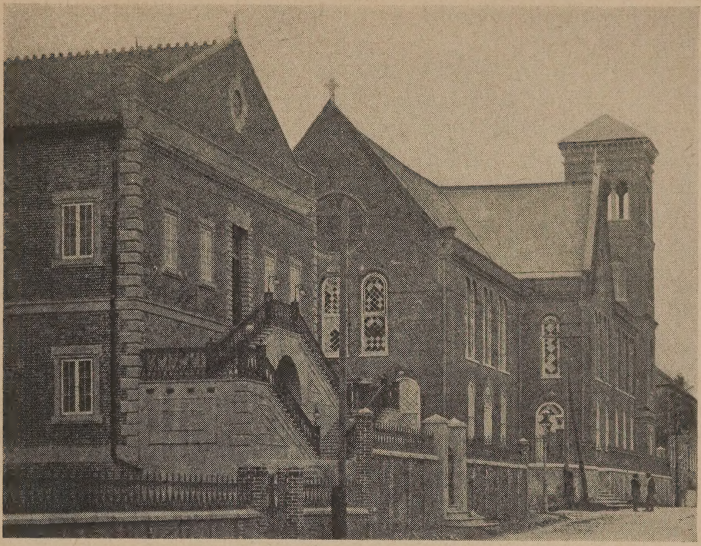
Bishop Gordon must ever be an outstanding figure in the history of the Church in Jamaica. By his persistent zeal in the interests of religion and his gentlemanly attitude towards all classes of people, he won for himself the esteem not only of his Catholic people, but also of the whole community. He was appointed by the Government as a member of the Commission which in 1897 enquired into the system of education prevailing in the Island with a view of making recommendations for its improvement. For the religious education of children by means of the denominational school system, he was to the end a calm but fearless protagonist, and it is chiefly due to his influence, that the Catholic elementary schools in Jamaica retain their present measure of state recognition and support. In all justice it must be said of him that on completing his course in Jamaica he had succeeded in placing the Catholic body in the position of respect and importance that it was entitled to by its substantial and growing membership.

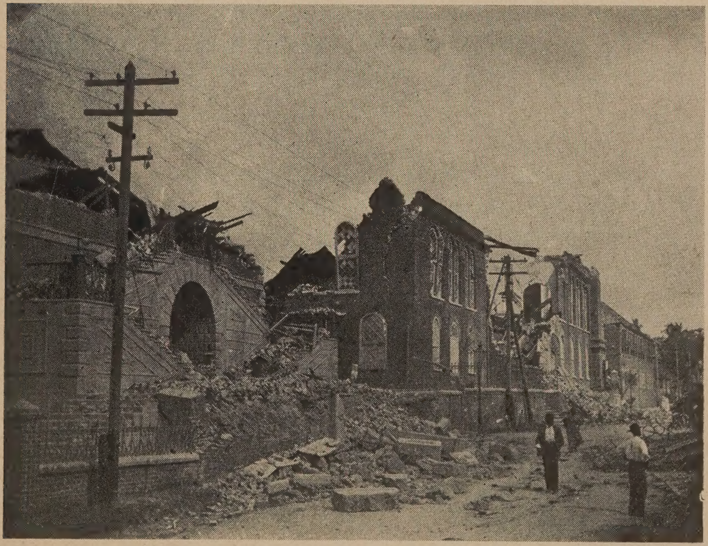
On the retirement of Bishop Gordon, the Holy See selected Father John J. Collins, S.J., as Administrator Apostolic of the Vicariate of Jamaica. Father Collins was born at Mayville in Kentucky, and received his early education at St. Mary's of the West, Cincinnati, Ohio, and at Mount St. Mary's College, Emmitsburg, Maryland. In the year 1876, he entered the Society of Jesus at Frederick, Md., and made his higher studies at Woodstock, Md., where he was ordained by Cardinal Gibbons on August 29, 1891. He was one of the three first Fathers who came to Jamaica in 1894 from the Maryland-New York Province. He laboured in Kingston, where he had the direction of the Men's Union and Sodality, and also on the Missions of the Above Rocks District, where he started the Cassava River congregation. In 1902 he was recalled to the States, and after spending about two years on the "Mission Band" was appointed President of Fordham University, New York City. It was during the administration of Father Collins that the schools of Law and Medicine were introduced at the University. On March 9, 1906, he returned to Jamaica as Administrator Apostolic, and a few days later was also appointed to succeed Father Mulry as Superior of the Jesuit Fathers stationed on the Mission.

One of the first acts of the new Administrator, and one that forecasted a policy of big undertakings, was the purchasing of "Bushy Park," a large tract of fertile land, situated a few miles west of Kingston. Here he contemplated developing a model farm, and with this end in view, he brought the Salesians from the Reading estate and placed them in charge of the enterprise. The farm scheme did not develop with much success, but the property turned out to be a great boon in the trying days that were soon to follow.

Early in January, 1907, four Jesuit preachers, Fathers William Stanton, Francis Goeding, Patrick McGuiney, and John F. O'Donovan, were brought down from the States for the purpose of conducting a great religious Mission at Holy Trinity Church. The Mission for the women closed on January 13, and the Mission for the men opened January 14, 1907. On that memorable day, at about half-past three in the afternoon, there occurred one of the most terrible and calamitous earthquakes in the history of the Colony. The first shock lasted upwards of twenty seconds, and showed greatest intensity along the fore-shore of the Kingston Harbour. A very large proportion of the buildings of the city were either destroyed or badly damaged. The fire that ensued reduced the greater part of the business section to a mass of débris. The loss of life was estimated at 800 persons, and of property at £10,050,000. Most of the churches in the city were either completely wrecked or damaged beyond repair; and the majority of the public buildings as well as nearly all the brick houses suffered equally. Holy Trinity Church was utterly destroyed, as was also the newly-built Gordon Hall. The statue of Father Dupont on the public square was hurled to the ground and broken into pieces. The Convent buildings on Duke Street as well as at Alpha were wrecked, as were also several of the Catholic churches and schools in the country districts. Then came days and nights of terror and grief. Fire, looting and panic added to the horrors. The mere rumour of an impending tidal-wave crowded the streets with a wild rushing mob, making for their lives to the open space at the north end of the city. And while continuous tremors of the earth caused fearful suspense, the names of the victims that had been found dead or mangled, were being announced amid heart-rending scenes.

On Thursday, the 17th, two American warships came into the harbour and landed relief forces. On the following morning, the medical officers of the ship opened a temporary emergency hospital at Winchester Park, and treated a large number of patients. Unfortunately the presence of the American fleet in the Island was viewed unfavorably by the then Governor, Sir Alexander Swettenham, and the American Commander had no alternative but to withdraw





Gordon Hall and Holy Trinity Church,
Kingston, Jamaica.

Before and After the Earthquake of January 14, 1907.

his help. American newspapers made a great deal of the occurrence, and subsequently the Imperial Government expressed its regret at the action of its representative, who shortly afterwards resigned his office. This was an unfortunate incident in the administration of Sir Alexander Swettenham, for it was and still is a very general opinion in Jamaica that he was in all other respects one of the best of the Governors that have ever been sent to the Colony.

On the departure of the American ships, Saturday, January 19, the Rev. Administrator of the Vicariate took it upon himself to continue the work of the relief hospital. He succeeded in securing the services of Dr. George Lecesne, a former student of St. George's College, and of Dr. Ayton, a young practitioner of Kingston; and they, assisted by the Franciscan and Mercy Sisters and some ladies of the congregation, continued for nearly a month to care for the wounded and dying in the College building at Winchester Park. It may be interesting here to quote some references to the hospital work, made by Dr. Lecesne in a lecture given before the St. George Catholic Club in Kingston:

> I was the fortunate son of Alma Mater who was asked to come and render aid and alleviate the sufferings of the injured and take charge of the hospital within these very walls. Many touching episodes were witnessed here, some pathetic, some edifying. There was one which made a deep impression on me. A dear old lady was admitted whose name was "Miss Angie;" I think she was a Burger, but it was as "Miss Angie" that I knew her as a boy and in the hospital. She was terribly crushed, poor thing, ribs stove in and back dislocated. After making a cursory examination, I went away and returned with an hypodermic syringe. She then addressed me thus: "Aren't you the little Lecesne boy who used to stammer?" "Yes, Miss Angie," I replied, "and I am sorry to say I stammer still." "And what is that you have in your hand?" she asked. "Oh, that's a hypodermic syringe," I answered, "and I am going to give you an injection to

relieve your pain." "You'll do nothing of the kind, you young rascal! Call yourself a Catholic and going to deprive me of the opportunity of doing some of my temporal punishment down here! You'll do nothing of the kind, sir!" And then changing her tone from one of mock severity to the gentlest of manners, she continued, "Yes, my son, I am in great pain, but when I can't stand it any longer, I shall call you." She did not last long, but she was no quitter; she never called me. I was privileged to be present at her death. A beautiful smile spread over her features in marked contrast to the drawn look of agony that was there before; and I could not help thinking as I looked at the heroic old dame, "There goes one of Jamaica's uncanonized saints."

As you may readily imagine, it was no easy task carrying on a hospital under such conditions. There was very little equipment, and still less in the way of instruments, drugs and the like. One had to use one's ingenuity and employ anything that came to hand. But it was in other directions that we found our greatest difficulties, e. g., the matter of supplies. I kept the patients alive for two whole days on little else but malted milk, "So-So" milk as one of them expressed it. I was fed up with the malted milk myself. Then it was that Mr. C. C. Kelly came to our rescue. He did yeoman service and stuck to us right through. I don't know where he got his supplies, but he got them all right. In fact he was known to the Sisters as "His Corpulency, Chief of Commissariat." For those ministering angels from Duke Street and Alpha who formed the nursing staff, in the midst of all those sad scenes of suffering and sorrow and in the intervals of bringing cheer and comfort to the heavy hearts and aching limbs, found time with many a merry quip and jest to brighten us up and keep us from getting weary of well-doing. They had a genius for giving names. There was one Sister whose name in Religion was that of the Great Founder of the Jesuit Order, and like him was of the militant type. She was known as Sister Pugnatius. They had a name too, for the chaplain, Father Barnum. I cannot quite remember it, but it had something to do with Barnum and Bailey's Circus. They even had a name for me, but I could never find out what it was. I believe myself it was something very disrespectful.

Another of our difficulties was that the building was hardly what one would call safe. It had been propped up, of course, but with recurring shocks, the patients would get in a panic, and we had great difficulty in keeping them quiet. Soon, however, we obtained through the Auditor-General, two military tents, and all the patients were transferred to them; and the buildings were used for administrative purposes only. We then had things in great shape, and I can remember well going around with bed-head tickets and temperature charts and taking the cases. I shall never forget one old woman who thought she smelt a rat when I asked her to what religion she belonged. She hesitated a bit and then said, "Well, tell you the truth, Doctor, I join Wesley, but Father Dupont christen me." I told her I had no doubt that Father Dupont christened her (he christened lots of people—he christened me) but that there was no necessity for her to add that saving clause, as we had no intention of putting her out. As a matter of fact we treated more non-Catholics than we did Catholics. Over fifty patients were committed, all seriously ill from exposure, and over three hundred out-patients were treated, thus relieving the congestion at the public hospital. For some reason, probably the auspices under which the hospital was started, no cognizance was taken of our work by the Government. We were not mentioned in the dispatches, and Bishop Collins was never reimbursed for all he spent. All the work was therefore done voluntarily, and most of us refused the out-of-pocket expenses that His Lordship felt called upon to offer us. Indeed the whole effort reflected great credit on all concerned and is one of which the Catholic community of Kingston may well feel proud.

The vast work of restoring what was lost, now confronted the Very Reverend Father Collins. For a few weeks the Holy Sacrifice of the Mass was celebrated under a tent at Winchester Park; then the basement of Gordon Hall was roofed over and for some time to come it had to serve as a temporary church for the Kingston congregation. Father Francis Barnum went to the States about a month after the earthquake for the purpose of collecting relief funds and later in the year he was followed by Father Mulry on the same mission. In the meantime, most of the Catholic schools that had been damaged in the earthquake were either repaired or built anew. It is worthy of remark however, that the church of the good St. Anne, in the very centre of the shaken district at North Street and Pink Lane, was undisturbed by the earthquake, and that services and school continued there uninterrupted.

On October 13, 1907, it was announced in Jamaica that the Very Rev. Administrator had been appointed Bishop of Antiphellos and Vicar Apostolic. The news was received with great satisfaction by the people in Jamaica, for they realized that their Spiritual Head had already merited the honour and needed all possible encouragement for the great task he had in hand. But it was the task in hand that was the chief concern with the Bishop-elect. On the eve of his departure for his consecration in the States, he issued the following circular, which shows the spirit in which he was approaching his great undertaking.

> Kingston, 26 North Street.
>
> The time has arrived for the rebuilding of "Holy Trinity Cathedral," the Mother Church of the Catholic community of this Island. The task is a heavy one, as a moderate estimate makes the cost not less than £15,000. But we are encouraged by the words of David to Solomon, on a similar occasion: "Act like a man, fear not, and be not dismayed, for the Lord my God will be with thee, and will not leave thee nor forsake thee, till thou hast finished all the work for the service of the house of the Lord. Behold, also, thy people will stand by thee, and are ready: and both the princes and the people know how to execute all thy commandments." Like David, we place our whole trust in God, and in the good-will and generous dis-

positions of our people. It is, therefore, with a lively hope of a generous response from our people that we request you to meet us at 26 North Street, on Wednesday, October 2, at 4:30 P. M., to devise ways and means of raising the necessary funds.

I am,
Yours faithfully in Christ,
Jno. J. Collins, S. J.
Bishop-elect.

At this meeting a Finance Committee was appointed and a subscription list started. The Committee was made up as follows: His Lordship, the Bishop, Chairman; J. W. Branday, Deputy Chairman; Wellesley Bourke, Treasurer; W. O'R. Fogarty, Secretary; P. E. Auvray, E. X. Leon, Dr. J. F. Donovan, R. W. Bryant, C. T. Isaacs, R. H. Isaacs, and D. A. Walker.

A subscription list, totaling £421.4.6. was made up at the meeting and the Committee issued the following circular.

Kingston, October, 1907.

The work of collecting £10,000 in aid of rebuilding Holy Trinity Church has been commenced. A Finance Committee has been appointed, and this Committee desires to make as much progress as possible before the return of the Vicar-Apostolic, Bishop Collins.

A subscription list, the result of the first meeting of Catholics at Kingston, held on 2nd inst., is sent to you with this, and you are asked to say what donation you will now make, and what yearly sum you will contribute. Contributions should be sent to the Treasurer, Mr. Wellesley Bourke, but, if more convenient, you may lodge moneys in the Bank of Nova Scotia, to the credit of "The Holy Trinity Building Fund," and forward the lodgement receipt to Mr. Bourke.

Yours faithfully,
J. W. Branday,
Deputy Chairman of Finance Committee.

CHAPTER II

The New Cathedral

The consecration of Bishop Collins took place at the Church of St. Francis Xavier, New York City, on October 28, 1907. The consecrating prelate was the Most Rev. Archbishop Farley of New York and his assistants were the Rt. Rev. Bishop Beaven of Springfield and the Rt. Rev. Bishop McDonnell of Brooklyn. Following his consecration, Bishop Collins, together with Father Mulry, spent some months in the States collecting funds and furthering plans for the new Cathedral.

Father John Harpes, who had come to Jamaica in 1903, succeeded Bishop Collins as Superior of the Mission on August 12, 1907, and directed the Vicariate during the absence of the Bishop. The work of collecting funds for the new Cathedral went briskly on.

The newly consecrated Bishop and fifth Vicar Apostolic returned to Jamaica on December 19, 1907. On his arrival, he was received by the clergy and laity in a right loyal way, and everyone rejoiced at the return of the good priest who had been consecrated Bishop for the Jamaica Mission. The following address, presented to the Bishop at Winchester Park on Sunday, December 22, bears testimony to the sentiments of appreciation and loyalty that were felt by all:

To the Right Reverend John J. Collins, S.J.,
Bishop of Antiphellos and
Vicar Apostolic of Jamaica.

My Lord Bishop:

On occasion of your happy return to the Island after your holy consecration as a Bishop of the Church, all the Faithful of this city and of the Island generally, desire to offer your Lordship a hearty welcome.

On your arrival last year to enter upon the duties of Administrator Apostolic, the Catholics of Jamaica had reason to rejoice and to thank Almighty God that one so well known and so widely esteemed should have been appointed by the Holy See to administer the Vicariate, consequent on the impaired health of Bishop Gordon, who had within your Lordship's own experience devoted seven years to arduous work in the interests of the Church and of Jamaica.

You, my Lord, had not been many months in the position of Head of the Vicariate when the Island was visited by an earthquake, the disastrous consequences of which made it necessary to begin again all the good work of many years, represented by missionary and educational progress in this little spot in the Catholic world. Bishop Gordon was spared the experience of the catastrophe, and it pleased God that you should be amongst us and witness the consequences of it, in grief and bereavement to many, and in material loss to all. It needed one of unbounded courage and of a sympathetic and generous heart to face the difficulties and alleviate the sorrow caused by the earthquake; and your Lordship's work and charity since January 14 last, form a record of which the Faithful may be proud.

The consecration of your Lordship at this time brings great consolation and it fills all with hope that the troubles which have overtaken the Mission will shortly be removed. Nothing could be more promising than your own power and influence, because the work of building up what we have lost can only come through the strength of union; and the influence required is such as will be reflected in your beneficent labours, and be unfailingly gained by your edifying intercourse with those in authority and with all classes of people.

The support which may be in the power of your own spiritual children to give will be cheerfully rendered, and it is indeed mainly on the union of heart and mind with your Lordship that success depends. It is encouraging that all the Fathers of the Mission may be relied upon to persevere in the difficult work

> which has to be accomplished; and from this union of action with your Lordship there comes to make Christmas bright and happy the hope that before long there will be erected a beautiful church; that chapels, convents and schools will be restored; and that nothing will be wanting to advance the many needs and general interests of the Vicariate.
>
> One and all gladly wish your Lordship welcome home, and predict abundant blessings on you and the Mission under your rule. Joyful congratulations are tendered to you on the happy event of your consecration, which is believed to be in God's Providence the opening of a successful era in the Church's history in Jamaica; and it is the prayer of a devoted clergy and of your faithful and affectionate people that Almighty God may grant you many years of active life in the Colony to promote God's greater honour and glory.

Bishop Collins lost no time in pushing ahead his plans for the new Cathedral. There was some difference of opinion as to whether it should be raised on the ruins of old Holy Trinity Church or on a new and more promising site. The question was definitely settled early in February, 1908, when a property known as the "Colmar Estate" and adjoining Winchester Park was purchased for the erection of the new Cathedral. The following letter, however, addressed to the editor of the daily paper for February 27, 1908, indicated that some sentiment was still felt for the traditions of old Holy Trinity:

> Sir:
>
> *Re* the building of Holy Trinity Church at "Colmar," I would call on the congregation as a body to oppose our church being removed from its old site. Many of us, myself included, have those who are dear to us buried there. Our fathers before us were christened, confirmed and "churched" there, and I on behalf of hundreds of others, protest against the new church being built anywhere else. I appeal to the congregation to oppose this proposed change. I have not signed my name, but if Bishop Collins or anyone inter-

ested desires to know who the writer is, I am willing to have my name given. I am, etc.,

A member of the Catholic Union and Sodality.

The corner-stone of the new edifice was solemnly laid on December 13, 1908. Two thousand people and all the priests of the Mission marched in the procession that led the Bishop to the spot, and fully four thousand were there assembled to hear the eloquent sermon preached by Father Mulry and to witness the solemn and significant act.

In the meantime, building was being carried on in other fields. The Chapel of St. Peter Claver at Leader's Lane was dedicated on August 23, 1908, and the Chapel of St. Francis Xavier at Gregory Park on December 6 of the same year. On August 14, 1910, the Church of the Sacred Heart at Old Harbour was dedicated.

The old house at 26 North Street, which had been associated with the Fathers since 1850 and which had served as their residence since 1872, had become much the worse for its long service and for the earthquake of 1907. Besides this, the erection of the Cathedral on a distant site and the possession of Winchester Park adjoining it emphasized the advisability of a residence for the Fathers on that property. Accordingly the Superior, Father Harpes, put his hand to the work, and a very substantial brick building was erected on Winchester Park and entered by the Bishop and the Fathers on July 9, 1910.

Meanwhile work on the Cathedral was advancing rapidly. The much needed funds were fortunately increased by the sale to the United Fruit Co. of the Bushy Park property. About a year before this transaction, on April 14, 1908, the last members of the Salesian Order, Rev. Father Barni and two lay-Brothers, departed for New York, and the sole care of the Mission was again left to the members of the Jesuit Order.

The Deputy-Chairman of the Finance Committee, Mr. John Branday, went abroad in the summer of 1909 and died on September 3 of the same year. For many years he had been conspicuous in the Catholic community of

Jamaica for his generous services in the interest of the Church. A few years previously, the Mission had suffered a distinct loss in the death of another layman, Mr. Wellesley Bourke, who died at Kingston on July 21, 1906. Besides being a sound and successful lawyer, Mr. Bourke had been a member of the Legislative Council and Mayor of Kingston; but before all else, he was known as a Catholic who was keenly interested in the affairs of his Church. His gratuitous services as attorney for the Vicariate for many years was but one of his hidden and effectual works. The Catholic Burial Association, established in 1883, owes its initiation to him, and he remained its President and guiding spirit until his death.

In the August of 1908, Father William J. Burns died in England. He came to Jamaica in 1885 and was Head Master at St. George's College until he was recalled to England in 1889. While in Jamaica he made a lasting impression by the forceful sermons and lectures he delivered on matters of controversy. These he published in a pamphlet printed in Jamaica in 1885 and entitled: "A Defence of the Catholic Church. Being an answer to a recent pamphlet entitled: 'Paul, the First Protestant'." Father Burns had a distinguished ancestry. His father was a convert to the Faith, and, according to traditions, was a kin to the poet, Robert Burns. Whether this be true or not, he was the founder of the well-known Catholic publishing house of Burns and Oates. A few years after leaving Jamaica, Father Burns became a secular priest, and died while chaplain at the Nazareth House, London, at the age of fifty-nine years.

Another death occurred in the Kingston community during this year 1908. Brother Edward O'Brien, who had come to Jamaica shortly after the first Fathers from America and who for thirteen years had served at the residence, died on December 6. Brother O'Brien accompanied Bishop Gordon when he went abroad for the last time in 1906, and it was this trip abroad that occasioned the death of the good Brother. For many years he had been carrying on his breast a large metal crucifix. On his way back from England he stopped for a while at Jersey City, and one day while walking there on an icy pavement, he fell on the crucifix and received an injury in the breast. The wound resulted in an affection of the lungs.

The Cathedral was at last finished, and the day of its dedication fixed. It was certainly an edifice that the Bishop and his people could approach with a sense of pride and triumph. Towering above all else on the Liguanea plain and standing out against a back-ground of green mountains, the exterior of the building with its copper dome, massive walls, and large rose windows presented a striking appearance. From the ground to the summit of the cupola it stands eighty-five feet. The walls are constructed of reinforced concrete and the four main pillars that support the cupola are each twelve feet thick. The building covers an area of 12,600 square feet. On the cornerstone is the following lapidary inscription, composed by the Rev. Francis A. Tondorf, S.J., late of the Georgetown Seismographical Station:

CIVES ET ADVENAE
QVIQVI HVC AD ADORANDVM
ACCEDITIS
SANCTISSIMAM TRINITATEM
QVEIS POTESTIS PRECIBVS
ADPRECEMINI
HAE AEDES TERRARVM MOTV
QVASSATAE
AD IMVM DIRVTAE
LIBENTISSIMOQ FIDELIVM AERE
RESTITVTAE
SOLO QVIESCANT PACATO
ID. DEC. M CM VIII.

Translation: Citizens, strangers, and all who come here to pray, earnestly beseech the Most Holy Trinity that this sacred edifice, erected in place of the Temple that was shaken and levelled to the ground by the earthquake, and now is restored by the offerings of the Faithful, may upon its solid foundation stand firm forever. 13th Dec. 1908.

The Cathedral was designed by Mr. Raymond F. Almiral of New York, and built by the Walker-Fyche Co. of Montreal. The interior decorations owe their conception and execution to Brother Francis Schroen, a lay-Brother of the Maryland-New York Province of the Society of Jesus. The building completed, decorated and furnished, cost about 30,000 pounds or approximately 150,000 dollars. At the time of the completion of the building the following list of receipts was published:

Contributions from—			
United States of America	£2277.	19.	2.
His Excellency, the Governor	50.	0.	0.
The Bishop	300.	0.	0.
The Hon. Col. D. J. Ward for organ	1000.	0.	0.
Mr. and Mrs. Byndloss in memory of the Misses Despinose for high altar	1000.	0.	0.
The Hon. Geo. McGrath for bells	500.	0.	0.
Mr. Jas. Dunn for Altars of our Lady and St. Joseph	500.	0.	0.
Mr. P. E. Auvray	200.	0.	0.
Mr. C. T. Isaacs for communion rails	243.	0.	0.
Mr. and Mrs. Ivanhoe Gadpaille for sanctuary lamp in memory of daughter	86.	5.	5.
Mrs. Irene Branday in memory of her husband John Wm. Branday for the pulpit	150.	0.	0.
Other sources in Jamaica including annual donations	1200.	11.	9.
Collection at laying of corner-stone on December 13, 1908	462.	10.	3.
Garden Parties:			
Easter 1908	318.	0.	0.

Christmas 1908	516.	10.	3.
Easter 1909	237.	3.	8.
Christmas 1909	382.	17.	0.
Easter 1910	100.	10.	0.
Christmas 1910	384.	13.	5.
Entertainments	170.	11.	4.
First Sunday collections:			
12 mos. to Jan. '09	443.	12.	8.
11 mos. to Dec. '09	395.	5.	11.
12 mos. to Dec. '10	385.	16.	11½.
Country Missions	9.	8.	0.
Interest in Savings Bank	4.	8.	4.
Sale of property No. 26 North St.	1100.	0.	0.
Part sale of Bushy Park	4496.	7.	7½.
Loan from Loan Board	12000.	0.	0.
	£28915.	11.	9.

The Cathedral was solemnly opened with magnificent and inspiring ceremonies, beginning with Pontifical High Mass on Sunday, February 5, 1911. This first service revealed to a crowded congregation, including His Excellency, the Governor and other persons of distinction, the impressive grandeur of Catholic ceremony and the magnificence of the new Cathedral. The Mass was celebrated by Rt. Rev. Bishop Collins, with Father Mulry as Deacon, Father Gregory as Sub-deacon, and Father Harpes as Assistant Priest. Present in the sanctuary were their Lordships, Bishop McDonnell of Brooklyn and Bishop Nilan of Hartford; the Very Rev. Monsignori McNamee and McCarty of Brooklyn; the Rev. Fathers Rockwell and Fisher of New York and the Rev. Fathers Kayser, Lenahan, Rodock, Howle, Kreis, Mulligan, Moore, Leary, O'Shea, Prendergast, Pilliod, McDermott and Guiney, the priests attached to the Jamaica Mission. The sermon on the occasion was preached by Rev. Terence Shealy, S.J., of New York. On Monday there was Solemn Pontifical Mass for the children celebrated by Bishop McDonnell; and on Tuesday, Bishop Collins offered a Requiem High Mass for the dead of the Vicariate. The sermon at this

Mass was preached by the Rev. Father Mulry, and for its historical references it is produced here in full.

> *A gift hath grace in the sight of all the living and restrain not grace from the dead.*
>
> (Ecclesiasticus vii, 37.)

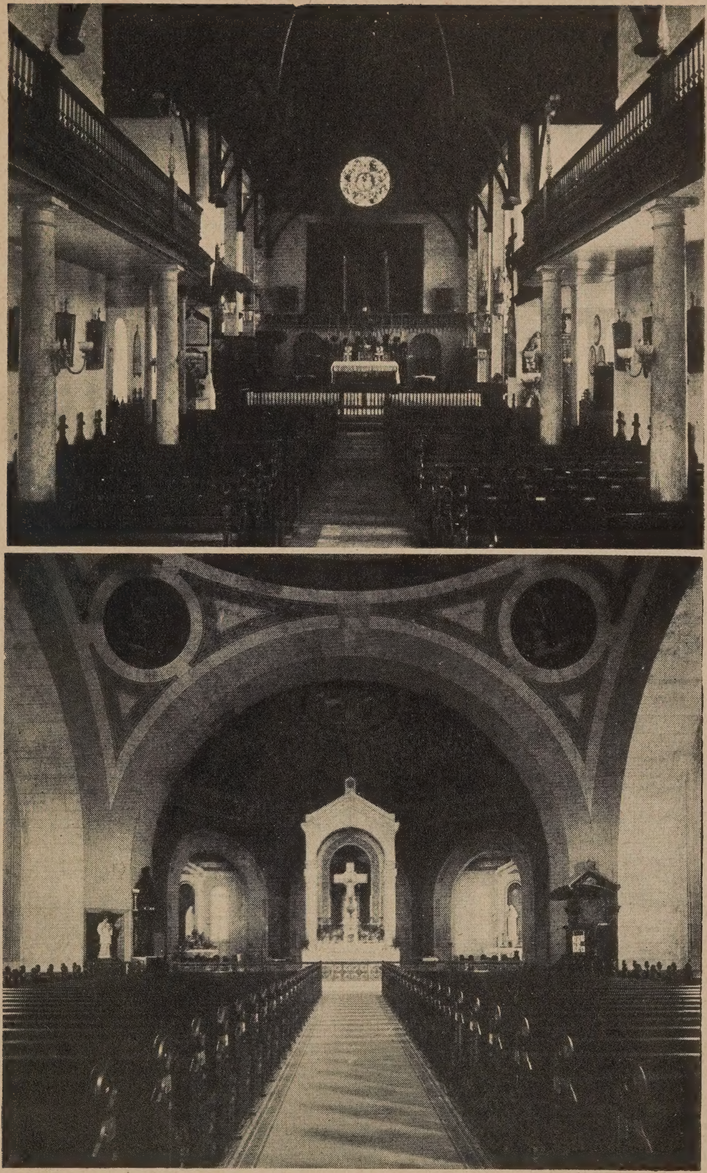
We would be untrue, my dear brethren, to the tender traditions of our Christ-taught Faith, were we to forget in the dedication of our new Cathedral of the Most Holy Trinity those who have gone before us, the dear ones whose love and labour and sacrifice have made possible in God's own time the joy of this occasion. Gorgeous, indeed, is the restored temple in which we are at length privileged to worship. From the cross which surmounts its lordly dome to the last grain which makes up its massive foundations, it may well be considered one mighty voice, stone-fixed on wondering earth, "a voice of praise and of magnificence," telling ever for each and every one of us to a listening Heaven its message of prayer: "To thee, O Lord, have I lifted up my soul" (Ps. xxiv. 1). Art and science united can do no more for us. Consummate skill has imaged above the altar the awfulness of the Triune God; in Pentecostal rays, Evangelists stream down the fourfold radiance of their inspiration; the upper air is tremulous all with light from angel wings and below through hushed aisles in wave on wave of glorious harmony roll majestic organ-tones, on and on to where from marbled Calvary the Crucified looks forth and heeds. What more could our Bishop have done even in the lavish daring of his thoroughly reckless love for the Divine Eucharist? Long ago in Bethania there was a murmur when Mary, the sister of Lazarus, took "a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus." (John xii., 3). It was Judas Iscariot, who was about to betray the Christ, who exclaimed: "Why was not this ointment sold for three hundred pence and given to the poor?" If with us the traitor's words should find echo even the faintest, it can only come from hearts in which faith and love are dulled and in which the Master's rebuke has in consequence failed of its point. "Let her alone," He said, "that she may keep it against the day of My burial." Who but the mean and the faithless could carp, were even greater and untold treasures poured forth here in order to anoint the love-buried Christ of our Catholic altars? If much has been done which at first thought must have seemed impossible in the dire poverty left by the earthquake, the cause is not far to seek; He for whom it all has been done has been pleased to multiply with his gracious blessing the resources of simple good-will. The same spirit has actuated our devoted prelate and those who have so generously seconded his efforts as that which gleams forth in the words of the dying David, when, having amassed the great means which his son was to utilize in the building of the temple of Jerusalem, he could pray thus confidently: "I know my God that Thou provest hearts, and lovest simplicity, wherefore I also in the simplicity of my heart, have joyfully offered all these things; and I have seen with great joy Thy people, which are here present, offer Thee their offerings. O Lord God of Abraham, and of Isaac, and of Israel our fathers, keep for ever this will of their heart, and let this mind remain always for the worship of Thee." (I. Paral. xxix., 17, 18.)

This our gift, then, hath grace in the sight of all the living, but the text continues, "restrain not grace from the dead." In the very splendor of the dedication of the temple, Solomon forgot not the credit due to his father. "David my father would have built a house to the name of the Lord, the God of Israel . . . I stand in the room of David, my father" (III. Kings viii., 17 and 20) is his filial declaration, and he closes his prayer of dedication with the impassioned cry. "O Lord God, turn not away the face of Thy anointed: remember the mercies of David Thy servant." (II Paral vi., 42.). Nor shall we today forget our fathers and brethren in the Faith whose "bodies are buried in peace and whose name liveth from generation to generation" (Ecclesiasticus xliv., 14). "And there are some of whom there is no memorial, who are perished as if they had never been born and their children with them. But these were men of mercy, whose godly deeds have not failed: Good things continue with their seed. Their posterity are a holy inheritance, and their seed hath stood in the convenants. And their children for their sakes remain for ever: their seed and their glory shall not be forsaken. Let the people show forth their wisdom and the church declare their praise." (Ecclesiasticus xliv.)

How consoling the doctrine of the Communion of Saints which enables us of the Church Militant here on earth to call to fond remembrance the Saints of the Church Triumphant in Heaven and the holy souls of the Suffering Church in Purgatory, and in that remembrance to know them all and be known by them too, as members of Christ's ransomed family.

In the light of that teaching, Faith broadens out, while it intensifies our bodily vision and we behold today a goodly gathering, in truth, not alone this assemblage of the present generation thronging in heartful bliss to their newly set-up altar, but four centuries of the departed are with us to share the common joy and to testify by their presence how lovely are the tabernacles of the Lord of Hosts. We have thought them dead, it may be, and dead indeed they were and are if by life we understand the brief-enduring breath of the body; but we gaze up, and resplendent within the circling dome we read the words "This is the church of the living God" and at once our souls kindle with recollection of His truth who has declared that "He is not the God of the dead but of the living" (Matt. xxii. 32). No, they are not dead; the faithless world may style them so because its sight stops at the grave; but to that same sight you and I are dead, too, if we would live up to Christ's invisible but real heritage of exultant Faith. To them, as to us, the Lord of life speaks when through His Apostles He says: "You are dead and your life is hid with Christ in God."

And so, trooping they come in this hidden life of Faith, to the hollowing of the fane, their fane and ours. In the dust both here and abroad of centuried tombs, in the just greening mould of our cemeteries, there is a stir as if the trumpet of the archangel had



Interiors of Old Holy Trinity Church
and New Holy Trinity Cathedral.

sounded; but the air vibrates not with the command: "Awake ye dead and come to judgment." Instead the tones of Isaias, jubilant and clear, are heard: "Thy dead men shall live, my slain shall rise again: awake and give praise, ye that dwell in the dust: for Thy dew, (O Lord of hosts) is the dew of the light; and the land of the giants Thou shall pull down into ruin." (Isaias xxvi. 19). From old Spanish fort, from forgotten church-site of Spanish time, from soil in which commingle the ashes of the first conquerors with the conquered, come they "the children of light," the still living from amongst the still dead of that dimly remembered past, soldier and sailor, viceroy and admiral and commandant, knight, and peon, monk and nun, lord and lady, master and servant, prelate and priest, come they, one and all; for the manna of the Eucharist has been their "dew of light"; having eaten "this bread which cometh down from heaven," they "shall not die forever;" they but "dwell in the dust" and, beckoned anew by the light of Calvary's mystic sacrifice, they gather now to join us their brethren of the light, gather from their old world resting places, gather from their own Santa Gloria, from Puerto Bueno, from Concepcion de la Vega, from Sevilla Nueva, from Oristan, from Mellila, from Esquivella, from Saint Jago de la Vega, from Cagua, from Monteca, from the whole wide extent of this their own island of St. James. Columbus the discoverer and his sons Diego and Fernando, the first governor, Don Juan de Esquivel, the first Bishop, Pedro Suarez Dias, Las Casas, the monk and Protector General of the Indians—how the presence of these recalls the fight for God and the weak, in days when the lure and lust of gold drew troublous men across the sea.

Again from the strain and stress which preceded and accompanied the dawn of the nineteenth century they come, Pierre Sicard the French planter from San Domingo and the slave François Porissard buried side by side that twentieth day of August long ago in 1795, and recorded together, the first in the funeral register of the pioneer chapel of the new-born Catholic Church of Jamaica. Jean Batiste Fromont, the French prisoner of war is here and Jean Marie Julien, the French naval officer captured with his vessel in 1796 by His Majesty's battleship "Alba." War worn and battle famed, the Irish Brigade is represented, too, by Lieutenant Mahoney, Quartermaster Falvy, Count and Colonel Anthony Walsh and others, amongst them the Benedictine Ambroise Marie Provost, the chaplain of its Dillon Regiment whom Father Anthony Quigly, the first Catholic pastor since the English occupation of the Island, laid away to rest in November, 1798, in the first priest's grave of the same period. Don Carlos Esteiro, whose wealth was lavished just one hundred years ago in the erection of the first church on the Duke Street site, has come with the rest to marvel at the heaven-blessed progress of a century. Nor are the good Samaritans of that far away time absent—Mr. Garcis of Church Street, Mrs. Haymon of the East End of Kingston, Mr. Pepe and Mr. Richard Clerk, the Watchmaker, from whose charitable dwellings, when pestilence and war were ravaging the West Indies, many a victim obtained the rites of sepulture. Back from all the buried years come the Seronvilles, the Duvergers, the D'Aquins, the Duquesnays, the Onffroys, the McDonalds, the Bourkes, the Reardons, the Uters, the Desnoes, the Dufours, the Martellieres, the Chevolleaus, the DeMontagnacs, the Auvrays, the Llados, the Vendryes, the Gonzales, the Gadpailles, the Camposantos, the Pouyatts, the Brandays, the Malabres, the Despinoses, the Touchmolins, the Dubuisons and others unnumbered; and with them the shepherd priests of the old days—those who, like Simon the son of Onias, "in life propped up the house and fortified the temple" (Ecclesiasticus l. 1.) like him "honoured, when they went up to the holy altar, the vesture of holiness." (*Ibid*).

Let us mark them with all reverence, as they file in and take place in the sanctuary, adding the radiance of their heavenly serenity to the charm of its perfect beauty. First in Franciscan garb is Father Anthony Quigly, the Patrick to us from Patrick's Isle of Saints, and then in order, Father Eusevio de Naxeras, Father Herman Stocker, a German as his name indicates, the fellow in zeal and race of Father Quigly, Father Francisco Gomez y Algaxin, Anfreas José Suarez y Ortego from the household of the Bishop of Cartagena, William LeCun, the Dominican Friar and exiled Prefect Apostolic of San Domingo whose administration of Confirmation is the first recorded in our registers and whose death October 16, 1807, the heroic ending of a heroic life, left our Island for well nigh seven months without priest or sacrifice. The Franciscan and Portuguese Juan Jacinto Rodrigues de Araujo is next with the glory of sixteen years for us of right apostolic service; and then, another follower of the Saint of Assisi, our first Vicar Apostolic—who does not recognize him?—the good Father Benito Fernandez. For three decades and more he was the loved incarnation of priestly devotion and sacrifice, meek yet strong, "clothed with justice . . . clothed with salvation" (Ps. cxxxi.) who pressed ever onward "towards the mark to the prize of the supernal vocation of God in Christ Jesus." (Philip iii., 14). "A man of living integrity," so runs his epitaph, "distinguished for piety towards God and mercy to the poor, a tireless pastor and father, absorbed in his flock." With him enter Father Duquesnay, the worthy first-called of Jamaica to the holy priesthood and Father Cotham and Dupeyron, glorious advance-guard of Loyola's warriors of Jesus. Seventeen of the thirty-five years spent by Father Dupeyron in Jamaica were filled with the onerous duties of Vicar Apostolic; and in them, as in all the years of fervid work for us, he proved himself, to quote the stone put up in his memory: "a most strenuous restorer of the Mission by the greatness of his zeal and his toil and his patience." How the forms, as we look, grow more and more familiar to us who from childhood on have treasured in remembrance the look or word or act which in God's minister has been the fount of the living waters of grace. Who for forty years was the mainstay of the Catholic Church in Jamaica? Who baptized us and our fathers and mothers before us? Who walked the streets of Kingston, blessing and followed by blessings, as of old Christ in the streets of Jerusalem? Who, when pestilence entered at almost every door pressed close upon its steps and ministered, soul and body, to its victims? Who was it that so fastened the sweet charm of his unique personality upon all that difference even of creed was forgotten in the love accorded him? Who, but dear old Father Dupont? And lo! he is with us again. His very statue, as if in sympathy, crashed from its base that ill-fated day in January four years ago, when, facing the temple he had long before built for our worship, it beheld there the piteousness of utter ruin. The temple is at length restored, and, unlike the second temple of the Jewish people, it is more splendid than the old one. It is just what, with his boldness of resource and his builder's skill and his love for the Mass and for his people, Father Dupont himself would have made it, had he and not our Bishop been called to undertake in this our later day the task of resurrection. He is present to approve and bless what we have done.

And still the priestly dead, or rather the priestly living from amongst the dead, continue to pour in. Oh! what have they not done for us in the glowing past! How our hearts can warm to them as we think of it, all done too with such noble, high resolve, such unsparing, Christ-like immolation of self. Their very names are inspiration now to us who knew them—Fathers Avvaro, Bertolio, Simon, Ghersi, Picardo, Kottmann, Howell, Crispolti, Little, Jones, Hudson, Curtin, Meyer, Woollett, Huggins, Errington, Bishop Butler, grand of soul and frame, Father Hathaway, "crucified to the world and to whom the world was a cross;" the third Vicar, that kingly man and kingly priest, Father Porter; Father Bampton, the priest of the Sacred Heart; Fathers Hayes, Rapp, Hogan, Burns, Sheppach, the scholastic Postlewhite, Brother O'Brien, the surety in heaven with his own St. Joseph that our beautiful cathedral shall yet wipe our every penny of its indebtedness, Sisters Winefried and Isabella, Father Spillmann, the master artist whose adoring soul caught up and swayed us in the old Holy Trinity with the very choir-harmonies of God,—and last, our eyes are still moist with the tears shed for him, a knight of the cross, loyal and true, with never a thought of self where Christ beckoned the way to souls, Father Beauclerk.

A gift most certainly hath grace in the sight of all the living, but the gift to God of this magnificent Cathedral of the Most Holy Trinity were an impossibility, had not our Fathers, kin to us by ties of family or of religion worked so well for it, worked and toiled and slaved, lived and died to impart the energy, Christ-breathed, which has called it forth. By every title of justice are they here, our partners in the glory of its dedication. Even were it possible, we would be the veriest ingrates to restrain from them the grace of it. But although, my dear brethren, there is not one of our dear departed whom we would not miss today, not one in whose regard the warmth of our hearts does not dispel in memories most grateful the chill forgetfulness of the grave, not one of them for whom and with whom we shall not over and over again pray in this, the altar home of the hidden God, and because it is his altar home, our heart home too, and the heart home with us of our dead, still, there are those, the pain of whose loss is yet fresh in its affliction and whom instinctively our gaze seeks out almost the first, in this blissful gathering of the Communion of Saints.

Four years have but whetted the desire to see again those whose earthly lives came to sudden ending with the shock which smote to destruction the old Cathedral, theirs and ours, of the Most Holy Trinity. And oh! the joy of it! they, our dead of the earthquake, they are too with us. How keen our disappointment had it been otherwise! How appropriate, moreover, that the rebuilt shrine should gather us all together once more in one still undivided love, for the transcendent Heart which makes holy, which makes lovable that shrine! Do we not recall that from the debris piled high on the old Cathedral site and on those of the convent chapels, the tabernacled Emmanuel Himself had to be rescued and borne away by His priests? Is it not natural that He should wish now the presence of these, his companions and fellow-sufferers in the earthquake? And is it merely a coincidence that those of our people whose bodies were buried in the same far spreading ruin of a devastated Kingston, buried, in so many cases, with no possibility of sacred burial rite, is it, I say, a bare coincidence that they should be here in disembodied spirit to greet, while prayer and hymn and incense are wafted through solemn air, the Divine Saviour and Survivor of the earthquake? Behold where they too bend to renew "at the altar of the God who rejoiced their youth," the same altar as of old, the now confirmed allegiance of loving souls in the lasting youthfulness of God's blessed eternity? How fitting it seems, how like the old days still, with Arthur Depass and George Desnoes and all our old Vincentians and Sodalists and Ladies of Charity and Zelatrices and the Old Guard, Father Bampton's Apostleship of Prayer, the yet continued associates with us in the sacramental worship of the living God! Assuredly our gift, with its grace in the sight of all the living, hath grace also which will not be restrained from the dead. "Awake, (therefore) and give praise ye that dwell in the dust: for Thy dew (O Lord of Hosts) is the dew of the light; and the land of giants Thou shalt pull down into ruin."

Today my dear brethren, we are to go forth from this re-established treasure-house of omnipotent grace, consoled by the thought which in the sweetness of the teaching of Christ's Church is to make of it the high uplifted consecration of the very bond of light and of life which unites us indissolubly with our sainted dead. Is it not for both living and dead that the Holy Sacrifice of the Mass is to be offered within these walls? And is it not in this house of bread that we, like our fathers, are to have dispensed to us the Bread of Life that like our fathers too and with our fathers we may live forever after death? No mausoleum is this we have put up to enshrine the ashes of our departed, whither we may turn only to voice the grief of irreparable loss. Here shall we continue to meet our dead, to join with them in the great Act of Adoration and Sacrifice, which "from the rising of the sun even to the going down" shall be offered to the name of the Lord (Mal. i., 11)—continue to give them unrestrained,

> in the communion of merciful prayer and out of the divine bounty, of that clean oblation, "the gift wherewith purgatorial pain is assuaged and heaven's gates flung wide open to the yearning souls"; here shall we, thinking of and seeing them in God's faith, and feeding on the very same Food, the very same "dew of the Light," stir to resolute action within us the springs of light, and of life, and in deeds bespeaking nobility of spiritual lineage, declare whose children we are. For us, as there were for them, there are doughty deeds to do in the war against sin. Grant, O Lord of Hosts, the might and the grace to do them. The land of the giants has risen up against Thy land and Thy people, the embattled armies of hell are gathered against the kingdom of Thy love. Wilt Thou not strengthen our arm and nerve our heart in the fight for Thee as Thou didst of yore for the glorious sires Thou didst bestow upon us? List to our prayer, Thou God of our dead! In our valour make our fathers live again. Thy dew of the Eucharist manna is the dew of the light; it is ours now, as it was theirs in the old days. Why should not the food of the strong inspirit us too, of this war-tried generation? O Lord, fill us with Thy Light and Thy love; flood our eager souls with the force of Thy blessed sacramental, all-potent presence. In us, as in the cherished dead, fulfil Thy prophecy and "the land of the giants, pull down into ruin."

On the day of the opening of the Cathedral, as the Bishop approached the main entrance, he was presented by Mr. O'Reilly Fogarty with a golden key on behalf of the Catholic Working Men of Jamaica. This was the last public act performed by Mr. Fogarty in connection with the church. From the days of Old Holy Trinity before its enlargement, through the dark days of the earthquake of 1907, and to the completion of the new Cathedral, there was no work of importance undertaken in the Vicariate that did not have his active and intelligent service. He was for many years connected with the municipal department of Kingston, and at the time of his death, was Town Clerk. After much piety and patience in illness, he died August 31, 1911.

The first death that occurred in the new house at Winchester Park was that of Father John Rodock. He was taken ill while preaching at High Mass in the Cathedral on March 12, and within two weeks he died, on March 25, 1911. Father Rodock was born at Frederick, Maryland, on May 31, 1856, and entered the Jesuit Novitiate which was then located at Frederick, in the year 1874. He was ordained at Woodstock in 1900 and came to Jamaica in the August of the same year. He was first assigned to the mission stations in St. Mary's Parish—Preston Hill, Donnington, Port Maria and Richmond, celebrating Mass in the last two towns at the Court House. Later he was sent to assist Father Emerick in the Parishes of Trelawny and St. Ann, but as there was no priest available to take up the Missions in St. Mary's, he continued the care of them, visiting Preston Hill on the fourth Sundays and the other stations on week days. When Father John Collins (later Bishop Collins) was called to the States in 1902, Father Rodock took up his work as parish priest in Kingston and at the same time was given charge of several country stations. His itinerarium through the country is recorded by himself as follows:

> On the third Sunday of the month, Mass at Tom's River and on the following Tuesday at Devon Pen; then a visit to Port Maria, Donnington, Jeffrey's Town returning to Preston Hill for the fourth Sunday; on the following Tuesday, Mass at Richmond and thence back to Kingston.

Through his kindness to the poor and his cheerful disposition, Father Rodock had become a great favourite with all classes of people, and the old folks spoke of him as the second Father Dupont. His funeral, together with the crowds that gathered at his grave, was one of the largest ever witnessed in Kingston, and was a striking testimony of the esteem that was held for him.

Dr. Justin Foley Donovan, another layman whose life in Jamaica was closely identified with the works of the

Church, died March 29, 1911, in the city of New York where he had undergone an operation. Dr. Donovan was an Irishman, and had been a surgeon in the British Navy. On retiring from the service in 1889, he was appointed to the Medical Service in Jamaica. He first served as Medical Officer at Spanish Town and later at Port Royal. He was a man of scholarly attainments and a frequent contributor to the local press. He was the author of the article on Jamaica in Volume VIII of the *Catholic Encyclopedia*.

Mention has been made in this chapter of two lay-Brothers, who were conspicuous for their services to the Mission, Brother Edward O'Brien who died in Kingston in 1908, and Brother Francis Schroen who designed and supervised the interior decorations of the Cathedral during the year 1910-1911. It should be further noted that since the coming of the American Fathers the Mission has always been greatly indebted to the hidden but indispensable services of the Jesuit lay-Brothers. Brother Michael Vizard came to Jamaica in 1899 and was succeeded in 1903 by Brother William Tolland. In 1906, Brother George Schaffner replaced Brother Tolland and in 1909 Brother Henry Fieth was added to the Community at Winchester Park.

CHAPTER III

MISSION STATIONS

DURING the month of March, 1911, Bishop Collins made a trip through the northwestern end of the Island for the purpose of administering the sacrament of Confirmation. The following extracts from a letter which he wrote to the *Banner of Mary* contain some observations that are interesting in connection with the Missions visited:

> I spent ten days in visiting Top Hill, (Little London) Revival School, Savanna-la-Mar, Seaford Town, Lucea, and Montego Bay. I confirmed in all 111 people. I saw for the first time the new chapel which Father McDermott has erected in Savanna-la-Mar. It is agreeable in appearance, and will serve the purpose of chapel and school well. The site chosen could not be better for the purpose. We have no chapel at Lucea, nor do we own at present any property there. The little town seemed dead. The descendants of the Germans at Seaford Town are a study in themselves. They retain the habits of their ancestors. I confirmed thirty-five flaxen-haired, ruddy-cheeked, blue-eyed and mostly barefooted children. They might have grown up in Germany, and not looked very different from what they did. The social vice does not exist among them, nor does praedial larceny. Family life seems to be highly appreciated. The elders have only one complaint, and that is that they cannot get land to buy. They would be contented to remain in the fertile locality which their forefathers received from Lord Seaford, but naturally the numbers on the same acres of land is now ten times as great as it was on the arrival of the German batch of colonists in Jamaica and this results in congestion. Montego Bay gives the impression that it has a future and is conscious of it. After

having covered over 200 miles in buggy and in the saddle, I returned to Reading Pen, the former residence of late Father Woollett, S.J.

About a year later, in the November of 1912, this section of the Island was visited by a violent hurricane which damaged the Church property there to an extent estimated at £1,200. The violence of the storm can be judged from its work at Seaford Town. It first demolished the frame extension to the church which was used as a sacristy, and then ripped out the floor and carried it to the base of the hill on which the church stood. The church, which was a solid building of stone, withstood the storm for a time, but when the full pressure of the blast was exerted against the structure the foundations gradually gave way and the windward wall fell into the interior of the building making debris of the benches, altar and furnishings. The school building also was cleared of its foundation and demolished. The new church at Savanna-la-Mar was lifted from its pillars and badly damaged. The church at Top Hill, though left standing, was badly shaken; and the school-house was ruined. At Reading Pen the historic residence as well as the little church were irretrievably ruined. And the little chapel at Pisgah as also the newly started mission station at Lucea was badly damaged. In the following pages we will give historic notes on these Missions that were victims of the hurricane and the hard times incident on the World War.

One of the largest congregations in the western section of the Island is that of Seaford Town in the Parish of Westmoreland. This congregation is made up for the most part of the descendants of German settlers who were brought out to Jamaica in the year of 1834 by Lord Seaford.

These German families came originally from the province of Hanover and most of them were Protestants. There were, however, a few Catholics among them and at their invitation, Father Dupeyron visited the district on one of his first journeys through the Island. From the records we learn that he administered the sacrament of Baptism at Seaford Town on November 1, 1839. Before entering this Baptism, however, he begins the Registry with the following note:

> The children whose names here follow were baptized by John Bierbusse, School Master at Seaford Town, in the Parish of Westmoreland, Island of Jamaica.

Then follow the entries written by Father Dupeyron of twenty Baptisms administered by Mr. Bierbusse beginning October 2, 1836, and ending September 15, 1839.

For the next thirty years the place was visited regularly, at first by Father Dupeyron and after him by Father Woollett. In the year 1873, Father Loontjens, a Belgian, came to Jamaica from British Honduras and was the first to be appointed to take care of the Missions in Westmoreland and St. Elizabeth. He managed to acquire some land and a house at Seaford Town in which he opened a chapel of the Sacred Heart of Jesus. In the course of time he also started a school. In the baptismal record kept at the place we find the following inscription written by Father Loontjens:

Baptizata fuit Campana
Ecclesiae SS. Cordis Jesu
In Seaford Town
Westmoreland
Jamaicensis Insulae
ab Revsmo. Vicario Apostolico
Thomas Porter, Soc. Jesu.
Nomen Campanae: Thomas.
Patrini: Hermanus Kamika
Maria Kamika.
Die 19 mensis Maii, 1878.

Father Loontjens was recalled from these Missions in the March of 1879, and for about a year following they were under the care of Father Joseph Meyer. Then came

Father Tauer. He was an Austrian by birth and a man of great zeal and energy. On arriving at Seaford Town he at once determined to build a church. This was not a simple proposition in those days, for the people were poor and there was no available money. However, he canvassed the country for funds from Seaford Town to Savanna-la-Mar and even taxed the sea captains who touched that port. In the meantime he had the men at Seaford Town hewing timber and quarrying stone. The result was that, before the end of the year 1882, a substantial stone church was erected at Seaford Town. Father Tauer did remarkable pioneer work in the western section of the Island until the year 1886 when he was recalled to Europe. He died at Breslau, Germany, on December 20, 1915, at the ripe age of eighty-two years. For about a year following the departure of Father Tauer the Parishes of Westmoreland and St. Elizabeth were under the care of Father E. Rhullier. Then for the next seven years the Missions were left without the service of a regular pastor. In the meantime, however, the venerable Father Woollett gave them whatever attention he could spare from his work in Trelawny and St. James, and Fathers John Errington, William Hudson and Bishop Gordon occasionally supplied from Kingston. In the May of 1894, Father Andrew Rapp, one of the first three Fathers who came from the American Province, was assigned to all the Missions at the western end of the Island, extending from Reading in St. James to Black River in St. Elizabeth.

After Father Rapp came Father Broderick who had the care of these Missions until 1902. From that year until the April of 1909 they were in charge of the Salesian Fathers. In the summer of 1909 Father James McDermott was assigned to the care of these Missions. He found the church at Seaford Town much worse for the wear of more than a quarter of a century, and made extensive repairs on it in the course of the year 1911. Then in the following year, November, 1912, came the hurricane that completely wrecked the entire mission plant. In the meantime, Father Williams had succeeded to the care of the Missions and devoted all his great energy to the erection of a new church at Seaford Town. In this work he was practically architect, builder, and, it may be added, the principal contributor through his indefatigable appeals for foreign drafts. The new church is built of stone, and is one of the finest in the Vicariate. Situated on the summit of a hill, in the centre of an immense valley, this church of the Sacred Heart shining in the light of a tropical sun is a salient landmark of the existence of the Catholic religion in the midlands of Jamaica.

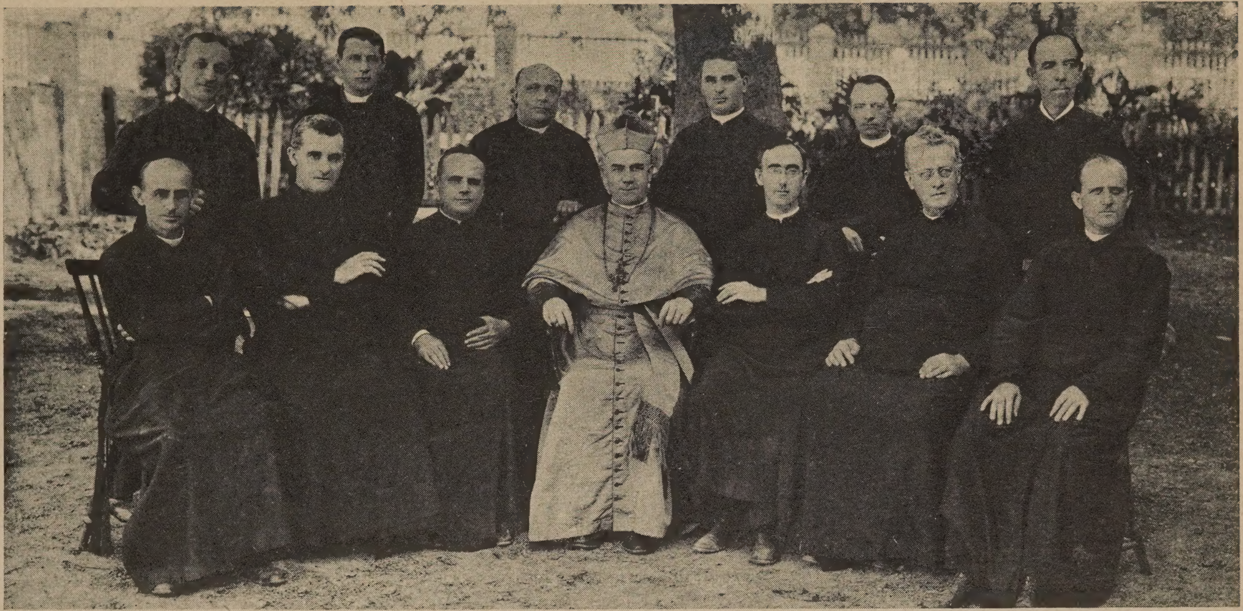
About six miles up the hill from Seaford Town there is a small settlement known as Pisgah. The place is in the Parish of St. Elizabeth, but very near to the border of Westmoreland. On one of his first missionary journeys, Father Dupeyron was requested to visit the place by a Catholic settler, a Scotchman, named James McDonald. Tradition has it that in the absence of church and priest, this man kept the Faith alive among the Catholic families for many years by the public recitation of the Rosary. Father Dupeyron visited the place regularly on his missionary excursions, and Mass was celebrated in the McDonald home. After the death of James McDonald in 1842, the properties he had left to his wife and children were badly managed and eventually were put on the market for sale. Father Dupeyron came to the assistance of the heirs by an arrangement that eventually brought the house and two acres of land on which it stood into the possession of the Vicariate. After Father Dupeyron, Father Woollett visited the place occasionally and it received regular attention from 1873 to 1886 from Fathers Loontjens and Tauer while they were successively in charge of the Mission in Westmoreland. In the course of the following ten or fifteen years, the inaccessibility of the place together with the scarcity of priests made the little community suffer from want of attention, and in consequence even some of the McDonalds wandered from the Fold. However, about the year 1900, Father Broderick made a valiant effort to recover what had been lost, and after him the Mission received attention from the priest of Reading or Savanna-la-Mar.

In the Parish of Westmoreland, about ten miles west of Savanna-la-Mar, is a fairly large mission station called Top Hill. As a matter of fact, the church there is on the lowlands, but most of the parishioners come from the hill-top beyond where the church was originally located. This district, the extreme west of the Island, was visited occasionally by Father Dupeyron and later by Father Woollett. Father Loontjens spent a great deal of his time there and built with his own hands the first chapel at Brighton. In 1881, Father Tauer decided that a site lower down and on the main road would be more suitable for the church and accordingly acquired the present land and church at Top Hill. Part of the land was donated by a planter named Dennis and his remains as well as those of his wife lie buried in the ground beside the church. The church, which was originally an old constabulary station, has been gradually enlarged and improved and for many years was the most thriving mission station in Westmoreland.

It was natural that the priest passing from Top Hill to Seaford Town should have attempted to establish a station in the seaport town of Savanna-la-Mar. In the early eighties, while Father Tauer was in charge, the present church property was acquired for the purpose. On the property was a famous old building known as the "Pump House" and this provided a place for services and a room for the priest. There was living in the town at the time a Catholic gentleman named George Cooper who entertained the priest on his visits and acted as catechist in his absence. After the death of Mr. Cooper, the Mission made little progress until Father McDermott took charge of the Westmoreland stations in 1909. By this time the "Pump House" had become shamefully dilapidated and Father McDermott at once set about the erection of a new chapel. The chapel was finished and opened in 1910 by Bishop Collins. At the time of the dedication, it was announced that the new church was to be named after St. Michael, but somehow or other St. Joseph stepped in and his name is found on all the records since the opening of the church. The hurricane of 1912 did considerable damage to the building, but it was repaired and improved and finally opened anew in the August of 1913.

About thirty miles to the east of Savanna-la-Mar is the seacoast town of Black River in the Parish of St. Elizabeth. The records indicate that, from the earliest days of the Mission to the present time, this town has been visited by a priest. Father Dupeyron was there and after him Fathers Woollett, Loontjens, and Tauer. Later on the ubiquitous Father Beauclerk spent several months there and he was followed by Father Patrick Hogan who visited the place regularly from 1897 to 1901. In the early days Mass was said at a place called "Waterloo" the residence of a wealthy planter named Thomas Leyden. Later on the priest conducted services at a place called "Success," a mountainside estate about eight miles inland from the town. Here a Miss Clara Daly assumed the responsibility of god-mother for a host of children and adults. Then for a number of years circumstances made it necessary to neglect the station, until the arrival of Father Williams in 1914. Father Williams made very special efforts to rehabilitate the Mission. A building known as "Tamarind Cottage" was acquired for the purpose of a chapel, and, to give permanence to the work, the services of the veteran catechist Mr. I. Norris were enlisted. With all this sowing of seed one would expect to find more than a handful of Catholics that make up the congregation at Black River. However, the Mission is not without hope. The presence there of a capable and generous layman, Mr. Benjamin Whittaker, has done much to keep the Faith alive.

In the early nineties, Montego Bay was a mission station cared for by the priest residing at Reading. For many years Mass was said at the house of a good Catholic lady named Mrs. Ellis. When Father Rapp took up the Missions in 1894, he rented an old building at the corner of Market and King Streets, and this was made to serve as a chapel for several years. While the Salesian Fathers were in charge of the Missions, Bishop Collins bought the property where services were being held and started negotiations for the new church. On the Sunday following the opening of the new Kingston Cathedral, February 11, 1911,



RT. REV. JOHN J. COLLINS AND JESUIT MISSION FATHERS, 1910.
Standing: BRO. GEORGE F. SCHAFFNER, REV. FATHERS JOSEPH N. DINAND, JOHN J. RODOCK, JOHN H. MULLIGAN, FRANCIS J. LENAHAN, BRO. HENRY L. FIETH. *Seated*: PETER KAYSER, PATRICK F. X. MULRY, JOHN J. HARPES, (Superior), RT. REV. JOHN J. COLLINS, V.A., WILLIAM F. O'HARE, WILLIAM F. GREGORY, CHARLES F. BRIDGES.

the new Church of St. James at Montego Bay was solemnly dedicated by Bishop Collins, assisted by Rev. Father Harpes, Father O'Shea, and the Pastor, Father McDermott. One of the happiest men on that occasion was Mr. Geoffrey St. Aubyn, the Resident Magistrate for the Parish of St. James. While fulfilling his high office with distinction, Judge St. Aubyn took a particular pride in serving daily Mass, acting as Master of Ceremonies at the Sunday High Mass and conducting services regularly in the absence of the priest. For many years he was the guiding spirit of the little parish at Montego Bay, and was esteemed by all classes as an able magistrate and a fine Catholic gentleman. A few years after the completion of the church, Bishop Collins acquired on the hills at the eastern section of the town a most desirable site known as Prospect Hill, and this served as the residence of the priest at Montego Bay.

Following Father McDermott, the pastors at Montego Bay for the next ten years were successively Fathers Philip J. Debold, Jeremiah Prendergast, Charles J. Mullaly and Louis J. Young.

The Brown's Town Missions came under the care of Father Maurice Prendergast who succeeded Father Emerick in the summer of 1906. In the course of his curacy the mother of the late Mr. O'Reilly Fogarty of Kingston died at Clark's Town in the Parish of Trelawny on October 28, 1908, and incidents connected with her life and death would seem to be of sufficient interest to be recorded in connection with these Missions. Her maiden name was Waugh, and her father was a prosperous attorney and proprietor in the Parishes of Trelawny and St. Ann. Her youth was passed in an extremely anti-Catholic atmosphere both at home and abroad where she attended school in Scotland. At the age of eighteen, however, she returned to the land of her birth and soon afterwards married an Irish Catholic named Daniel Fogarty. For five years after the marriage she remained a staunch Protestant. In his missionary journeys through these parts Father Dupeyron used to visit the family, and it is said that sometimes by way of friendly rebuke, he would call the Catholic husband to task by saying: "Although your wife is a Protestant, she is better than you." The husband died a few years after the wife's entrance into the Church. There were at the time of her conversion very few Catholics in Trelawny, and the opportunities of hearing Mass and going to the sacraments were few and far between. Nevertheless, she grew strong in the Faith, and that Faith sustained her through her long years of widowhood and adversity. She had inherited from her father the large estates of Lottery and Grange in Trelawny, but after her husband's death she had to relinquish them and moved into a modest little home called Schawfield. This house was the mission station of all the priests who visited Trelawny from the days of Father Woollett. A few months before her death she was brought to Clark's Town in the hope that the change might do her good; and there she died fortified by the sacraments on October 28, 1908. The venerable old lady had a remarkable funeral. She had lived so long in the neighbourhood and had been so identified with the growth of the Church there that all the Catholics for miles around, from Refuge and Duncans and distant Falmouth, assembled to pay a last tribute of esteem. After the prayers were said at the house, the priest mounted on horse-back and wearing cope and biretta led the long funeral line, all the people singing sacred hymns as they marched to the little cemetery in the distance. The cemetery in question belonged to the Anglican Church, and when the funeral arrived there the Rector was at the gate to meet it. In his esteem for the good lady and in his desire to conduct himself in a manner worthy of the occasion, he suggested that he himself first conduct the service in the church and then leave the service at the grave to the priest. On representation, however, the church service was omitted, and the priest in full regalia, with the Rector on one side holding the censer and a neighbourly parson on the other holding the holy water, buried the old lady in the Anglican cemetery at Clark's Town with all the rites and no little of the splendour that are provided for in the Catholic ritual.

Father Frederick Grewen came to Jamaica in the summer of 1909 and took up the care of the Brown's Town Mission in place of Father Prendergast who was transferred to Above Rocks. The stone church at Above Rocks had been entirely destroyed by the earthquake of 1907 and the large congregation had to crowd into the priest's house for service until a new building was erected to serve as a school, and for the time being, as a church. The new church, however, was long in coming. Father Prendergast did a great deal towards collecting funds and gathering materials; the corner-stone was laid on March 26, 1916, while Father Kreis was pastor; then, after a space of nearly four years while Father Ford was in charge of the Missions, the large concrete church of St. Mary at Above Rocks was solemnly opened by its former pastor, Bishop Collins, on September 4, 1918.

In his earlier days when he was the parish priest at Above Rocks Mission, Bishop Collins discovered that there were several Catholic families scattered through the adjoining Parishes of St. Andrew and St. Catherine in the neighbourhood of Cassava River. Here he decided to establish a Mission for them, and purchased an acre of land on the main road. On the land there was a wattled hut that was made to do service for a temporary chapel. Another hut on the top of the hill provided a room for the priest. Father Collins named the Mission after the Holy Family, and visited it regularly once a month. After a while he opened a school and secured the services of Mr. Norris as catechist and teacher. The little Mission grew, and the need of a new building for church and school was imperative. Father Collins met the demand and erected a small wooden structure which did service for several years when it was enlarged and dedicated anew under the pastorate of Father Maurice Prendergast on January 21, 1912. Subsequently the hill-top was levelled, and under Father Williams a substantial house for the priest built thereon.

The Mission at Port Antonio was organized by Father Collins in the year of 1901. Previous to that time, Mass had been celebrated there occasionally in a house belonging to Mr. Ignatius Norris, a Catholic. The son of this gentleman later on became a very efficient and enthusiastic catechist and served on the Missions at May River, Friendship, Cassava River and Black River. Father Collins brought him back to his native town when he began the Mission there. In the same year, the work of the Mission was taken up by Father Thomas Harlin, and in 1902 he managed to build a church. But in the following year, 1903, a cyclone struck that end of the Island and the new church was lifted from its foundations and laid flat on the ground. Father Harlin returned to the States in the September of the following year and died at St. Andrew-on-Hudson, New York, October 14, 1917. The Mission at Port Antonio has since enjoyed the regular services of a priest, but a new church has yet to be erected there.

The Church of St. Agnes at Buff Bay was opened by Bishop Collins in 1911, about three months after the dedication of the Cathedral. At the time of the opening, Father Aloysius Guiney was pastor; but the labour of building the church was accomplished by Father Patrick Mulry. In this labour his chief adviser and assistant was Mr. William Russell of Buff Bay. A great deal of the manual work on the building was done by five American carpenters, who, after having finished their contract with the new Titchfield Hotel at Port Antonio, graciously contributed their skill to this pious cause. It is interesting to note that the altar in this church is the same one that was for many years in the domestic chapel of the Fathers' old residence at 26 North Street. The benches also are historic, being some of those that were rescued from old Holy Trinity after the earthquake of 1907.

In the course of the year 1911, Father John Pfister, was engaged in building a church at Richmond in the Parish of St. Mary. The Mission had been started in 1900 by Father Rodock, and during the intervening years services had been conducted in the public Court House. The new church was dedicated in November, 1912, under the title of "Our Lady, Help of Christians." The chief benefactor of the new church was the zealous and distinguished Dr. P. Oscar Malabre of Richmond.

On Sunday, May 19, 1914, the new church of St. Helen at Linstead in the Parish of St. Catherine was opened. The Mission at the time was under the care of Father Pilliod, the pastor at Spanish Town. The church owes its existence largely to the generosity of the Hon. George McGrath, Custos of the Parish of St. Catherine in which Linstead is situated. The very desirable site on which the church is built was donated by Mr. McGrath, and the church was named after the patroness of his daughter, Miss Helen McGrath.

A chapel was opened at May Pen in the Parish of Clarendon on Sunday, August 21, 1915. At that time the Resident Magistrate of the Parish was Mr. R. E. Noble, and it was chiefly through his influence that the chapel came into existence. The land on which the chapel stands was donated by Mr. S. DeRoux of May Pen whose Catholic ancestors were buried on the site.

Father Joseph J. McLoughlin came to Jamaica in the summer of 1914, and in the course of the next five years had charge of the Missions at Spanish Town, Brown's Town and in the Parishes of St. Catherine and Clarendon.

The church at Harbour Head, built in the year 1856, was located on a tract of land belonging to the War Department. The congregation was made up chiefly of fishermen who occupied little huts on the same reservation. About the year 1900, the little church was completely renovated through the generosity of Mr. James Dunn of Kingston, who contributed one hundred pounds for the purpose. In addition to the services of the priest, this little congregation has been greatly helped by the devoted services of Mr. and Mrs. Roper of Kingston who for many years have unfailingly been at the Mission on the Mass Sunday to look after the church and the attending priest. At the commencement of the war in 1914, the inhabitants of Harbour Head were given due notice by the Government that they should vacate the property, and they moved on to the land beyond the reservation known as "Seven Miles." This left a problem for church and school which had to follow them. A few years before this, in 1912, another little church had been built in the southwestern section of the city, known as

"Kingston Pen." It was called St. Patrick's after the patron of its chief benefactor, Mr. Patrick Dunn. It happened, however, that the neighbourhood was notoriously unhealthy from a physical as well as from a moral point of view. The Government, therefore, made some compensation to the property-holders, removed all the huts and filled in the land. Close beside the little chapel the Anglicans had built one of their own, very similar in appearance to the Catholic building. There for several years the Catholic and Anglican chapels stood together in peaceful isolation. In the course of the year 1914, when Father Joseph Keller was in charge of the Harbour Head congregation, St. Patrick's Chapel was taken down and transported in sections to the hill-top at Seven Miles. In the transportation, however, it lost its name, for it was opened at Seven Miles on April 18, 1915, as the new Church of St. Benedict the Moor. This is the second instance in which St. Patrick's patronage had been rejected in the Vicariate.

There are few mission stations in the Island that have a more complete or better equipped plant than Gordon Town. The little church set in the hill-side presents an attractive appearance from without and is neat and well-appointed within. The school building is large and solid, and there is a comfortable house for the two Sisters of Mercy who dwell there. Besides there are such accessories as a rustic grotto of Our Lady and a huge bell perched on a lofty cliff. Here nature too is simply lavish and extravagant. The air is fresh and invigorating, and the mountain scenes are thrilling. But from a missionary point of view, Gordon Town has its difficulties. The town itself is insignificant and gives little promise of improvement. The members of the congregation are scattered through the mountains from Papine to New Castle, and are for the most part very poor. They live by cultivating small patches of the hill-side, and carrying their produce to the Kingston markets. On Fridays, from noon till mid-night, the mountain paths are alive with the women folk and their children carrying huge baskets of produce on their heads, or driving the heavily-laden donkey. Saturday noon sees them returning home weary from walk and the "contentions" of the market. There are many people in the world that sit down to a better meal that Saturday night, but few that enjoy a better night's rest. Next morning they are out for the Sunday Mass with dresses neat and clean, manners courteous and cheerful, and absolute faith in the goodness of God.

Mass is said at the Mission on the first and third Sundays of each month and on the Mondays immediately following; and when the weather is favourable, the attendance is something over two hundred. In the school there are about eighty Catholic children, and one is surprised to find them as bright and refined as the children in the city schools. The two Sisters of Mercy who are living there are doing genuine missionary work. The awful loneliness of the place and the almost continuous privation of Holy Mass and Communion are but a few of the sacrifices made. Besides teaching the children in the school, they are visiting the scattered homes and spreading the Faith up and down the hillsides. Indeed one is surprised to find Catholic families everywhere in these mountains. And if one reproaches them for not coming to Mass, the answer invariably is "no clothes"—which means, of course, nothing befitting such an occasion. It is not easy to see how in the presence of such poverty this large missionary plant can continue its work. The revenue from local sources amounts to about one pound a month. But the Providence of God that set it going must see it through. In the meantime, the support of the two Sisters has been provided for through the generosity of The Barat Association of the Convent of the Sacred Heart, Eden Hall, Philadelphia, Pa. This Mission is not very old. In 1911, Father Mulry pushed his way up the hills from Matilda's Corner, and started to say Mass on a piece of property owned by the Vicariate since the days of Father Porter, and known as "Kyntire." This place, however, was not found to be suitable for the Mission, and after some months Father Mulry secured an old building a few miles up the mountain at a village called Industry. Here services were held regularly for several years, and the progress of the work encouraged him to build the church and develop the present plant at Gordon Town. The new church was opened by Bishop Collins on June 8, 1916.

The Church of St. Anne in the western section of Kingston had become too small to accommodate its growing congregation, and a new church, the largest and from an architectural point of view the finest of the Mission churches in the Island, was opened with Solemn Pontifical Mass on Sunday, August 30, 1914. Father Beauclerk started the St. Anne's Mission in 1893. He was succeeded as pastor by Fathers Coleman, J. Prendergast, Kayser, Bridges, O'Hare, Cunningham, Lenahan and McDermott. Father Maurice Prendergast was pastor at the time of the opening of the church.

In the course of the year 1913, Father James Maguire was busily engaged in developing a Mission centre in the southeastern section of the city of Kingston. He managed to put up two school houses, one for a private and one for a public elementary school. At first the Sisters of Mercy were engaged in teaching in the schools, but they were succeeded by the Dominican Sisters when the latter took up the care of the nearby sanatorium. On August 17, the corner-stone of a very substantial brick church was laid. In the meantime Father Maguire was recalled to the States and was succeeded by Father Fink. The church was solemnly dedicated by Bishop Collins on October 26, 1913, under the title of the "Church of the Holy Rosary," and since then has provided services for a large and ever growing congregation in the eastern section of Kingston.

CHAPTER IV

ELEMENTARY SCHOOLS

IN the year 1897, a Commission was appointed by the Governor of the Island to consider changes that might be thought necessary or advisable in the system of elementary education. As a result of the report of this Commission, it was enacted by law in 1899 that schools found to be unnecessary should be closed, and that other schools should be amalgamated where economy and efficiency could thereby be promoted; and in the following year it was further enacted that no new elementary school recognized by the Government should be denominational.

By these laws, machinery was set in motion for ultimately introducing a system of the so-called national schools. However, the denominational schools already on the Annual Grant list were to be left there provided they met the requirements of the law, and were not to be amalgamated without the consent of the managers concerned. In the case of the Roman Catholic schools, special provision was made for leaving them undisturbed by the national movement to which the representatives of the Catholic body held conscientious objections. In this special provision, however, there were objectionable features that worked out to the detriment of the Catholic schools and the teachers employed in them. These disabilities continued until the year 1911, when the Board of Education recommended their removal; and the following clause regarding the Catholic elementary schools was put into the law:

> So long as the Roman Catholic schools at present on the Annual Grant list meet such requirements as are laid down in the Code for exceptional schools in districts sparsely populated and difficult of access

> (Article 91), and in Kingston and Spanish Town have further not less than 80 in average attendance, they shall be retained on the said Annual Grant list and aided as are other schools; provided that nothing in this article shall prevent the amalgamation of Roman Catholic Schools with one another. (Article 29c.)

It is a pleasure to note that at the meeting of the Board of Education which discussed and removed these disabilities there were only Protestant members in attendance, and that, when the amendment was proposed to the Legislative Council, there was not one dissenting voice. However, before the end of the same year, 1911, a member of the Board of Education came back to the religious aspect of the educational question and introduced a motion to the effect that the amended Article 29c. be removed. The principal argument adduced in support of the motion was that the Article exempting Catholics from what is to be imposed upon others constitutes a violation by the State of religious equality. In answering this argument, the Anglican Archdeacon Simms maintained that religious equality would be destroyed if Catholics were forced to accept what others were willing to accept, but what to them was a sheer religious impossibility. He further pointed out that honour and honesty left the Board of Education no alternative but to be faithful to the real compact in this matter made years ago with Bishop Gordon and the Catholic body. It is historically interesting to record that this latter consideration was appealed to as conclusive by each of the subsequent speakers, although their individual opinions were generally opposed to denominational schools. The motion was defeated by a vote of eight to two, and Article 29c. remained in the Code. This article ensures protection for Catholic elementary schools against amalgamation into Board Schools, and is in fact the official declaration that to enforce the national system of education on the Catholic community would be a violation of their conscientious rights as citizens of the Colony.

The education law provides for religious instruction by placing among the required subjects of study "Scripture including the teaching of Morals." This subject is to be taught by reading an assigned passage from the Bible on every school day and by deducing therefrom some moral lesson. In teaching this subject either of the ancient Versions, Authorized or Douay, or the Revised Version may be used.

With regard to further religious instruction the law contains the following "Conscience Clause"—

> 121. I. It shall not be required as a condition of the admission or continuance of any child in a public elementary school—
>
> (1) that he shall attend or abstain from attending any Sunday school or place of religious worship;
>
> (2) that he shall, if his parent or guardian objects, attend any religious observance or any instruction in religious subjects in the school or elsewhere;
>
> (3) that he shall attend school on any day specially set apart for religious worship by the religious body to which he belongs.
>
> II. In every public elementary school the time or times during which any religious observance is practised, or instruction in religious subjects is given, at any meeting of the school, shall be either at the beginning or at the end, or at the beginning and the end of such meeting, and shall be inserted in a time-table approved by the Department and to be kept permanently and conspicuously affixed in every school room; and any scholar in any public elementary school may be withdrawn by his parent from any such observance or instruction without forfeiting any of the other benefits of the school.
>
> III. A copy of this section in large type shall be kept posted in full view in every public elementary school.

So much for actual legislation. We may add here something about attempted legislation that has a bearing on the Catholic elementary schools. Having grave misgivings about the outcome of a purely national system of elementary education, the leaders of the principal Protestant bodies, under the guidance of the Anglican Archbishop Nuttall, drew up and endorsed a little book of Christian doctrines with a view to having it introduced into the curriculum of the elementary schools. To insure success for the undertaking, it was regarded as essential that the Catechism should contain only such doctrines as would be acceptable to all denominations. From the outset, however, it was clearly understood, even by those who drew up the Catechism, that the representatives of the Catholic Church could not accept it for their schools. The little book was published early in 1905, and entitled: "Catechism Prepared for use in the Public Elementary Schools of Jamaica." In the Commendatory Statement at the beginning of the Catechism, the following reference was made to the Catholic Schools:

> We leave out of consideration the action which may be deemed proper to be taken by those responsible for the management of the existing Roman Catholic schools in regard to the moral and religious teaching in such schools.

At a meeting of the Board of Education, held in November, 1905, the following resolution was moved by the Anglican Archbishop and carried:

> Whereas the Jamaica Day School Catechism prepared by representatives of various religious denominations in Jamaica has received the approval of the Synod, Unions and other representative meetings of the said religious bodies; and, whereas the use of the said Catechism in establishing and providing for a uniform system of religious and moral teaching in the schools of Jamaica will remove many difficulties in the way of combined educational action on the part of the various denominations interested in education, and will supply sound and satisfactory teaching likely to be acceptable to the great bulk of the population of Jamaica and suited to their needs:—

> Be it resolved by the Board of Education that the said Jamaica Day School Catechism is hereby approved for use in the elementary schools of Jamaica, and, as hereafter set forth, the Standing Committee is directed to prepare and submit to the Board detailed provisions for the use of the Catechism and its appendices in such manner as may most conveniently secure the effective teaching of the substance thereof in combination with, or in partial substitution for, the other scriptural teaching now set forth in the Code, and for the proper examination of the children in this as well as other subjects prescribed in the Code. When such detailed provisions have been matured in the form of draft Amendments to the Code and approved by the Board, then the Board will submit them to the Governor for his approval and the concurrence of the Legislative Council.

At the next meeting of the Board, held early in January, 1906, the resolution was further discussed and, with some minor amendments, sent on to the Government with a view of having it inserted in the Code. This resolution evoked strong opposition, chiefly from two sources. Advocates of Free Church principles, and certain Baptist leaders in particular, opposed the resolution on the ground that religious teaching as such should have no place in the secular teaching of a nation. The representatives of the Catholic schools protested that the Catechism in question was a non-Catholic pamphlet, and claimed the right for recognition of their own Catechism in the Code if the proposed one were allowed.

The Catholic position was set forth in the following letter addressed by Father Mulry to the Colonial Secretary under date January 30, 1906:

> At a meeting of the Board of Education on Wednesday, January 23, 1906, at which I was present as representing the Catholic body in Jamaica during the absence from the Island of His Lordship, Bishop Gordon, the question of the school Catechism was discussed, and the resolutions passed with special amend-

ments to the effect that the sanction of His Excellency, the Governor, and the Legislative Council shall be asked for its insertion in the Education Code as applicable to all the schools of the Island. During the discussion, I felt called upon to request that certain remarks of mine should be set down in the minutes of the proceedings as embodying the views of us Catholics on the subject. I trust that His Excellency will not take it amiss if I call his attention in the present communication to these same views, as I am sure he would not willingly include in the proposed legislation any the least injustice to a body, which, though comparatively small in numbers, yields to no other in the respect and allegiance which by right is to be paid to the authority of which he is the worthy and lawful representative.

(1) In the first place we are glad to acknowledge that with the principle of the proposed Catechism we have the fullest sympathy. Religious and moral instruction, we Catholics believe now and have ever believed, should go hand in hand; and when, as in the present instance, the representatives of the various Protestant bodies in Jamaica have decided that this school Catechism contains their views of what under the circumstances should be the form which for them that instruction should take, it would ill become us to dispute a right to have their just and well considered views with regard to their own Protestant children pressed upon the consideration of those whose duty it is to frame good and equitable laws for a contented commonwealth.

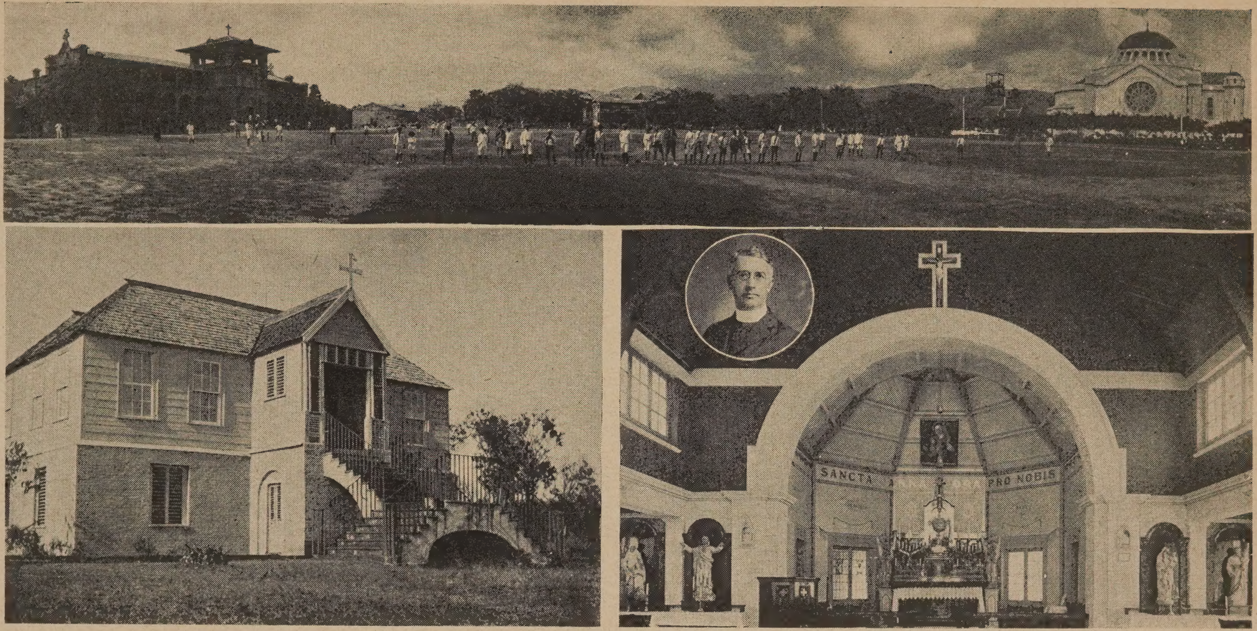
(2) So far, then, we are in perfect accord with our non-Catholic brethren. By all means let them have Code-sanctioned rights in the matter of religious instruction for their own children. But, and here we join issue with the recommendations as they have emanated from the Board of Education, why should such a school Catechism be introduced into the education Code as an obligation for all the schools of the Island? What application, for example, can it have in justice to our Catholic schools, where conscientious objections, which in other matters have hitherto been recognized in the educational legislation of the Island,

would necessarily prevent us from accepting it? The non-dogmatic Christianity of the proposed school Catechism may make and does make it acceptable to the non-Catholic bodies which shared in its compilation; to us who are members of what is in the fullest sense of the word a dogmatic Church this feature only serves to enhance its objectionableness.

(3) If it be urged that we suffer no practical hardships because the proposed amendments leave it in the power of any school manager to avoid the teaching of this Catechism by filling out a form to be supplied by the Education Department and forwarding it to the Superintending Inspector of Schools, we reply: (a) that this amendment already takes for granted that there may be conscientious objections to the proposed school Catechism. When, therefore, it is generally known, as it must be, that Catholic denominational schools as a body have such conscientious objections, why should they not be exempted expressly and as a body in the law? Why waste paper and the time of the Department by forcing individual Catholic managers of schools to make separate application when the Catholic body as a body has a right to exemption? (b) Moreover, the preface of the proposed Catechism expressly states that the Catechism was not drawn up for us. "We leave out of our consideration" are the precise words with which it refers to Roman Catholics, "arrangements for religious and moral instruction." Certainly it would seem like a mockery of legislation to require Catholics to make special application for exemption from the teaching of a Catechism, which in its very first page states implicitly, if not expressly, that it was never meant for them. (c) Add to this that His Grace, the Archbishop of the West Indies, in a private letter, which I myself have seen, to His Lordship Bishop Gordon, and which was written at the time of the compilation of the said Catechism, stated clearly that the reason why the latter was not called upon to aid those who were engaged in the task was because it was known and expected that at the proper time and place he would be ready to come forward and suggest his own arrangement for the religious

and moral instruction of the schools under his charge. To our minds, therefore, it looks very much as if the Catechism, without representation, is the contemplated treatment with regard to Catholics.

(4) And now we go further and contend that the introduction of the Catechism into the Jamaica schools, without the addition of a clause giving, with the same precautions, the same rights in the matter of religious instruction to Catholic denominational schools as is thus accorded to those of their Protestant brethren, is a one-sided act that confines the privilege which ought by right to embrace all denominational schools to the one set of Protestant churches which have embodied their religious views in the proposed Catechism. Why should Catholic schools be penalized and prevented from teaching their own Catechism to their own children in school hours, when the Protestant Catechism will thus have the sanction of the Code for use during the same school hours? Hitherto, both Catholics and Protestants have had to impart their religious instruction outside of school hours; but this new regulation, if adopted, will relieve Protestants, and Protestants only, of the inconveniences of the present arrangement, and will leave Catholics as they were before, thus elevating to the dignity of the statute book a principle which in a British Colony should be heartily repudiated, namely, that of partial legislation with regard to any Church. It is true that each of the non-Catholic Churches had to make concessions before the proposed Catechism could have been adopted; but these concessions they both could and were willing to make. We were not even invited to help in its compilation, because it was generally known that we could not make the concessions necessary for its adoption by us. And these we are not able to make, not because of unreasonable obstinacy, but because of conscientious objections which have been recognized more than once in the past legislation of the Island. Why not recognize them again? Why put us at a disadvantage now because of them? We respectfully submit for the consideration of His Excellency that the adoption of the proposed Catechism without similar rights being con-



WINCHESTER PARK—ST. GEORGE'S COLLEGE, PRIESTS' RESIDENCE, HOLY TRINITY CATHEDRAL.
OUR LADY OF LOURDES CHURCH, MORANT BAY; ST. ANNE'S CHURCH, KINGSTON; REV. JOSEPH S. KNIGHT, S.J.

> ceded to us Catholics for our own Catechism would mean practically that our religious convictions have most certainly put us at a disadvantage in comparison with the non-Catholic portion of the community. Not for a moment are we willing to entertain the thought that His Excellency would knowingly and intentionally be guilty of such an injustice towards us. To sum up, therefore, here in a nutshell is the state of the question, at least as far as we are concerned: a non-Catholic Catechism inserted in the Code and serving for the schools that desire it would not be in the least objectionable to us Catholics if our own Catechism in our own schools were put on a par with it. Common justice, we venture to think, demands that our view be admitted.

This letter was submitted to the Board of Education for consideration at its special meeting held on March 6, 1906. After hearing the letter, the Chairman stated that the Standing Committee of the Board recommended that "in accordance with the proviso adopted by the Board at its meeting held April 25, 1905, a clause be inserted in the Code ex-exempting Roman Catholic schools from the requirement to use the Catechism without requiring from them any special application for such exemption." The claim, however, for the introduction of the Catholic Catechism for use in the Catholic schools was not recommended by the Committee. The following resolution was then put before the Board:

> Resolved: that this Board recommend: 1. that the request for exemption of Roman Catholic Schools *en bloc* from the use of the Jamaica Day School Catechism be granted in accordance with the following proviso passed at a meeting of the Board held on April 25, 1905, viz., "Provided also that the Religious Instruction in Roman Catholic Schools remains as it is under the present Code"; and
>
> 2. that the request for legal sanction to the use of the Roman Catholic Catechism in Roman Catholic schools be not granted for the following reasons, viz.:
>
> (a) That to give the sanction of Law to the use of

> the said Roman Catholic Catechism in Roman Catholic schools which receive grants-in-aid from public revenue, and to assign marks and allow Government grants in payment for the teaching of the same, would be an injustice to all other sections of the community for whom no special favour is either granted or sought, and who also contribute to the taxes of the country; and
>
> (b) That it would be a re-introduction into the legislation of this Island of the principle of State establishment and endowment of a religious sect, a principle which was abolished from the statute book by the disestablishment and dis-endowment of the Church of England in Jamaica in 1870; and
>
> (c) That neither of the foregoing objections can justly be urged against the adoption into the Code of the Jamaica Day School Catechism, as it is in no valid sense a sectarian document and does not involve the payment of Government grants for sectarian teaching, but is simply an attempt approved by the great majority of those actively interested in the education of the Island to secure efficiency and co-operation in the imparting of the religious teaching already sanctioned by the Code and for which Government grants are at present allowed; and
>
> (d) That the rights of conscience are sufficiently secured by the conscience clause now in force in the Island and by the provision to be made for exemption from the use of the Catechism by any manager of a denominational school who may so desire.

After this resolution had been discussed at great length and not without religious acrimony, the Anglican Archdeacon Simms proposed the following amendment:

> Resolved: that words be added to the Code allowing Roman Catholic schools to be exempted from presenting the Jamaica Day School Catechism for inspection without requiring any special application for such exemption. Further, that the Government be informed, with regard to the appeal made to it by the acting Administrator of the Roman Catholic Church, that

> in the opinion of the Board of Education that Church may fairly be allowed to use a Catechism in its schools which contains such selections from its own Catechism as may be made on the same principle as that adopted in its compilation of the Jamaica Day School Catechism, by inviting the administration of the Church to submit to it a Catechism containing such excerpts from its own Catechism as may in his opinion meet the above requirement.

These propositions having been discussed, the Anglican Archbishop Nuttall, the father of the Catechism, finally offered the original motion with the following amendments added thereto:

> 1. The Roman Catholic Church, which has its own separate schools and cannot on its own principle (as at present understood) co-operate with other religious bodies in educational work, be left in undisturbed possession of its right to give Scripture and moral teaching as provided in the Code heretofore in force.
> 2. Those Churches which can and in fulfilment of the call of public necessity are willing to co-operate in educational work will, in addition to the use of the Scripture teaching heretofore provided in the Code, have their various convictions safeguarded and satisfied by the use of a Catechism in their schools, which in the form of question and answer sets forth in simple, clear, and definite manner, the chief fundamental and uncontroverted doctrines and duties of the Christian religion as stated in the Bible and understood and accepted by Christians generally.
> 3. Facilities will be secured for withdrawing individual schools and individual children from this teaching in cases in which it is objected to.

In concluding his speech on the resolution the Archbishop, according to the report of the meeting, stated that at the time the Catechism was proposed he had received a communication from Bishop Gordon to the effect that it was in no way incongruous, and that he would be satisfied with the issue; that he had then assured Bishop Gordon that they would do nothing to affect the Roman Catholics; that this was an historical fact from which there was no getting away.

By a vote of four to three, the Board then accepted the original motion with the amendments of the Archbishop; and this recommendation of the Board subsequently passed through all the stages that were necessary in Jamaica for putting the Catechism into the law of the land. The final word, however, rested with the Secretary of State for the Colonies. In view of the serious objections against the proposed motion, he decided to disallow its introduction into the Educational Code.

However, as the years went by, those responsible for the education of the young clung to the conviction that some kind of positive religious teaching should be provided for by law in the schools. Accordingly in the course of the year 1916, a Committee appointed by the Board of Education for the purpose of revising the syllabus of studies included the teaching of Catechism in the proposed Code. By this time the antipathy towards the teaching of religion in secular schools had abated somewhat, and the position of the Catholic body was frankly met by proposing to sanction the Catholic Catechism for the Catholic schools. At a special meeting of the Board of Education, held on June 26, 1917, the recommendations of the Committee were adopted. The proposition, however, of giving legal sanction to the Catholic Catechism occasioned a lively controversy not only at the meeting of the Board, but also for weeks after in the columns of the press. With a view to clarifying the matter, the Catholic representative on the Board, Rev. Father O'Hare, published a communication in the issue of *The Gleaner* for July 19, 1917, which he summarized in the following statements:—

> 1. It is not true that the resolution passed by the Board of Education adopting both Catechisms was passed by a narrow margin. The vote was nine to three.
> 2. It is not true that the Roman Catholic body has

been granted a privilege denied to the other religious bodies. The other religious bodies agreed upon a Catechism and asked the Board of Education to allow them to use it in their schools. This permission was granted. Likewise, the Roman Catholic body asked as a matter of equity that they should be permitted to use their Catechism in their schools and this too was granted.

3. It is not true that the State will be paying for the denominational instruction of Roman Catholic children any more than it will be paying for the denominational instruction of Protestant children. The State pays for the teaching of those subjects only for which marks are given at the inspection. No marks are given for the teaching of either Catechism.

4. It is not true that the Bible is about to be excluded from the schools. Those managers who desire to keep the present method of religious instruction by Scripture lessons only may do so; and even in those schools where the Catechisms will be used, the Scripture lessons are to form at least one-half of the amount of religious instruction.

Indeed it is not the Roman Catholics, but rather those schools that retain the Scripture lessons as their religious teaching, who are receiving special treatment in this matter, for marks are to be assigned and State money paid for such instruction alone and for no other.

For verification of the facts set forth above, I need only refer the reader to the account of the proceedings of the last meeting of the Board of Education, as reported in *The Gleaner* of June 27, and the *Jamaica Times* of June 30.

The whole question of the Catechisms came to an abrupt end at the session of the Legislative Council which was held in the April of 1918. When the matter of alterations in the educational programme came up for consideration the Great War was on and the Government, not wishing to admit religious discussions into its proceedings, ruled that all reference in the Code to the Jamaica Day School Catechism and the Roman Catholic Penny Catechism be disallowed.

CHAPTER V

THE NEW ST. GEORGE'S COLLEGE

IN August, 1912, Bishop Collins went to Rome for the purpose of making his visitation *ad limina*. After an absence of three months and a half he returned to the Island again on November 22, and was given a hearty welcome by the clergy and the people of the Mission. On this journey to Rome, he was accompanied by Mr. James Dunn of Kingston, who, in recognition of his great charity and his devotion to the Church in Jamaica, was made by His Holiness, Pope Pius X, a Knight of the Order of St. Gregory the Great.

A Commandery of the Knights of St. John, under the name and patronage of St. Joseph, was organized at Kingston in the course of the year 1912. The organization owes its existence chiefly to the efforts of Father Mulry and Mr. Arthur Spratt of Kingston. Early in the year 1911, Mr. Spratt visited Toronto and while there was induced to join the order of the Knights of St. John. He was favourably impressed with the attractive features of the organization and on his return to the Island, started a movement to establish a local Commandery. The organization received the hearty approval of the Bishop and brought out a great deal of enthusiasm on the part of the Catholic men. The members of the Catholic Union and Sodality formed a nucleus for the new organization. The Commandery has continued a career of beneficent work towards its members and of loyal devotion to the interests of the Church. A few years later, in the August of 1914, a ladies branch of the order was established under the name of the St. Ann's Ladies' Auxiliary of the Knights of St. John.

In July, 1913, the Governor of the Island appointed Bishop Collins as a member of a deputation that went to the

United States in the interest of the banana trade that was being threatened by a proposed tariff. Speaking of the members of the deputation the *Jamaica Times* said:

> Sir John Pringle, Messrs. Gideon and Allwood are obviously suitable members of such a deputation; and we are glad that we have Bishop Collins on it. Not only is he a man of good practical ability, most kindly disposed to the welfare of Jamaica, but he is an American who probably has some influence and certainly knows the ropes in American matters, and he also represents properties in this Island connected with his own Church. It was a good idea to have him, if there was to be any deputation, and it was just like the Bishop to agree to help if he could.

The tax was not put on the bananas, though from reports of the proceedings it was not clear that this resulted from the work of the Commission.

Father William Gregory died at the Georgetown Hospital, Washington, D. C., on October 8, 1913. In 1896, ten years after his ordination, he came to Jamaica together with Father Peter Kayser, and for sixteen continuous years laboured in this Vineyard of the Lord. For six years he was Headmaster of St. George's College, and was Editor of *Catholic Opinion* for the fourteen years between 1898 and 1912. He was universally respected in Jamaica as a courteous, scholarly and saintly priest.

The steady increase in the number of students at St. George's College, and the unsuitable condition of the old building that housed them at Winchester Park, made it necessary to devise ways and means of erecting a new college building. It required a brave man to enter upon such an undertaking, but such a one was found in Rev. Father Harpes, the then Superior of the Mission. Plans were accordingly drawn up and decided upon, and the work commenced. On the feast of St. George, April 23, 1913, the corner-stone of the new college was laid by His Excellency, the Governor, Sir William Manning, attended by His Lordship, Bishop Collins, His Worship, the Mayor of Kingston, Mr. R. W. Bryant, Rev. Father Harpes and a large gathering of prominent citizens and persons interested in the educational progress of the Island.

On the day after the laying of the corner-stone the following appreciation was printed among the editorials of *The Gleaner:*

ST. GEORGE'S COLLEGE AND THE TEACHING WORK OF THE JESUIT FATHERS

> Yesterday was St. George's day; and the festival of England's patron saint was appropriately marked in this colony by the laying of the foundation stone of the new St. George's College at Winchester Park, by His Excellency, Sir William H. Manning. The ceremony was extremely impressive and thoroughly in keeping with the spirit of an event that is bound to be memorable in the educational annals of Jamaica. Whatever else may be said about some of the Religious Orders in the Roman Catholic Church, the Society of Jesus stands for education, and for a high standard of education. Its priests are among the most learned men in the ecclesiastical world; and wherever they go or are sent, they attach the utmost importance to the training of the young, and prosecute that work with abounding zeal, indomitable courage and unfaltering perseverance. The founder of the Order appeared on the world's stage when the Renaissance, with its enthusiasm for the Greek and Latin classical writers, was turning the thoughts of men into new, and frequently irreligious channels; and he perceived, with the unerring insight (we might also say the inspired insight) of a seer, that the only way to preserve the world for Catholicism or Christianity was to meet education with education, to fight the forces of infidelity with its own weapons. Hence his insistence on the supreme importance of school and college work. It is to the credit of the Society which he founded that its members have ever remained faithful to the ideal which he kept constantly before his eyes. Jesuits are, as they have always been, essentially educators. Wherever the Fathers of the

Order are to be found, not only is the Christian Evangel preached with fervour, but the work of training the minds and hearts of the young is carried on with an ability and self-sacrifice which are worthy of the highest praise. Jamaica is one of the countries which has felt and profited by the passion for educational advancement which is one of the distinguishing features of the Society of Jesus. Mr. R. H. Isaacs, the President of the Alumni Association of St. George's College, said, and said truly, in the course of his interesting speech at yesterday's function: "The Jesuit method of education has stood the test of time . . . Unfortunately the course of studies at St. George's College does not extend far enough to include a university course; but the students have this advantage, that a certificate from the Prefect here to the effect that a student has satisfactorily completed the academic course at St. George's College will be found sufficient to admit that student without any examination to any Catholic University in Europe or America. And why is this? Because St. George's College, in common with all Catholic schools of the same standing, lays the foundation of that liberal education which Catholic Universities exist to rear and complete. And what is the aim of that foundation and of its superstructure? The development of every human faculty in harmony: the will, the understanding, the memory, the reason, the imagination and the heart, all of which in unison go to make up man." There is not a trace of exaggeration in these words.

The Jesuit Fathers not only teach, but they teach well. The standard of education which they seek to attain is a very high one. And this accounts for the fact that when the boys whom they have trained in Jamaica proceed to the most famous seats of learning in Europe, Great Britain and America, they acquit themselves in a manner which reflects the highest credit not only on their Alma Mater, St. George's College, but on the country of their birth. Jamaicans who imbibed a love of study in the old College which the earthquake destroyed are now occupying prominent positions abroad; and, without exception, they attribute their success to the careful, systematic tuition which they received at the hands of their Jesuit teachers. It may be mentioned also, in passing, that one of the Judges of this colony (though a Protestant) was educated as a boy in St. George's College and prepared there for the English University from which he graduated with high distinction; and that several of the most prominent lawyers (chiefly Protestants), and more than one of the most skilled doctors now practising in this colony, received their early training in St. George's College and owe their success in life to that training. It is only fair and just that we should mention these facts: for they prove two things—(1) that the education imparted by the Jesuits is sound and thorough; and (2) that the Fathers are not unscrupulous proselytizers as they are sometimes represented in the heat of a religious controversy. We may be quite sure that what the old St. George's College was, the new St. George's College will be—and more also. With more commodious class-rooms and better equipment and a larger staff of competent tutors, the standard of education will be gradually extended until it includes subjects that will lift the Institution almost to the level of a modern university. Perhaps the most praise-worthy feature of the work of the Jesuit Fathers still remains to be noted. What they have done educationally has been done without the slightest monetary assistance from the Government. No grant has ever been asked for the College, and none has been offered. The Institution has been maintained, and the new College is being built entirely by the free-will contributions of faithful Catholics. Such loyalty to the Church, and to the cause of religion and education is surely entitled to a special word of praise and commendation.

The new College was designed by Mr. Braham Judah of Kingston, and built by former students of the College, Messrs. Eustace and Clem. Fielding. The building was completed in the summer of 1914, and in the September of the same year classes were opened in the solid and attractive College edifice that now adorns the western side of Winchester Park.

At the time of the opening of the College, Father William F. O'Hare was Headmaster and the teaching staff consisted of the Reverend Fathers James V. Kelly, Miles J. O'Mailia, Joseph A. Keller and John A. Pfister.

St. George's College is what is known in England as a secondary school. There are in Jamaica three or four other schools of the same grade but no colleges properly so called, nor professional schools. The course of studies at St. George's embraces English Language and Literature, Classics, Modern Languages, Mathematics and Elementary Sciences. The hall-mark of secondary education in Jamaica, as in all the British Colonies, is the result of the Cambridge Local Examinations. In these examinations St. George's College has had a very creditable record, and in recent years a persistent effort has been made to issue College Certificates to those students only who satisfy in the Cambridge Local Examinations.

When the Great War came in August, 1914, the call of the Empire was heard in Jamaica with an admirable spirit of loyalty and devotion. From the College the following Old Boys enlisted in the forces of the Allied armies:

ROLL OF HONOUR.

Vincent Gluis (1914)	Killed in Action (1917)
Vincent Isaacs (1907)	Killed in Action (1918)
Francis B. Kennington (1908)	Died on Active Service (1918)
Allan Sampson (1912)	Died on Active Service (1917)

Abrahams, Vincent (1916)	Lieut. B. W. I. Regt.
Aiken, Cedric (1909)	Lieut. B. W. I. Regt.
Andrews, Roy L. (1913)	Lieut. B. W. I. Regt.
Beard, William, M.D. (1902)	Lieut. English Regt.
Beard, E. A., M.D. (1902)	Lieut. English Regt.
Birkbeck, Vincent (1912)	Lieut. B. W. I. Regt.
Bitter, Vincent C. (1910)	U. S. Army
Boyd, Leonard (1907)	B. W. I. Regt.
Bourke, Geffrard (1908)	Royal Engineers
Broadhurst, Leo G. (1912)	B. W. I. Regt.
Burke, S. C. (1885)	Lieut. B. W. I. Regt.

Campbell, Dundonald C. (1917)	Canadian Regt.
Cappe, Claude (1916)	Sergt. B. W. I. Regt.
Carver, Rupert (1907)	Lieut. English Regt.
Casserly, Edward F. (1910)	Lieut. U. S. Med. Corps
Casserly, Frank (1910)	Lieut. B. W. I. Regt. Wounded (1917)
Casserly, Denis (1909)	English Regt. Wounded (1916)
Cardoza, Lawrence (1910)	Canadian Regt.
Clough, Eustace (1904)	Sergt.-Major, English Regt.
Connolly, William (1906)	English Regt.
Corinaldi, Lionel (1910)	U. S. Army
Curtin, Stanley L. (1913)	Lieut. B. W. I. Regt.
Davis, Ernest (1908)	B. W. I. Regt.
Demetrius, Herbert (1902)	Sergt. B. W. I. Regt.
Desnoes, Clarence (1913)	U. S. Army
Desnoes, Edward (1907)	U. S. Navy
Desnoes, Percy (1907)	Capt. Canadian Med. Corps
DePass, Caryl (1909)	Lieut. B. W. I. Regt.
Douglas, Henry E. M. (1891)	Colonel, V.C., R.A.M.C., D.S.O., C.M.G.
Duncombe, Allan (1908)	English Regt.
Duncombe, Bertie S. (1907)	B. W. I. Regt.
Dunlop, Allan (1907)	Lieut. B. W. I. Regt. Wounded (1917) Military Cross (1917)
Ellis, Vernon (1910)	B. W. I. Regt.
Frournier, Herbert L. (1906)	U. S. Aviation Corps
Gadpaille, Louis (1907)	Lieut. English Regt.
Gluis, Vincent (1914)	B. W. I. Regt. Killed in action (1917)
Gordon, Edgar J. (1897)	Lieut. B. W. I. Regt.
Hart, Joseph (1908)	Lieut. B. W. I. Regt.
Henderson, Charles D. (1905)	Sergt. (1915) Lieut. (1917) B. W. I. Regt.
Henriques, Louis (1911)	Lieut. B. W. I. Regt.
Isaacs, Vincent (1907)	English Regt. Killed in Action (1918)
Kennington, Francis B. (1908)	B. W. I. Regt. Died on active service (1918)
Lecesne, Huntly J. (1913)	English Regt.
Lecesne, Victor G. (1909)	English Regt.
Lecesne, Oscar (1913)	Quarter-Master Sergt. B. W. I. Regt.
Malabre, Leo, M.C. (1897)	English Regt.
Malabre, Launcelot A. (1913)	B. W. I. Regt.
Malabre, Louis A. (1905)	English Regt.
Mordecai, Leslie (1909)	Lieut. English Regt. Mentioned in despatches (1917); wounded (1917)
Nightingale, Cyril (1913)	B. W. I. Regt.

Noble, Herbert E. (1917)	Lieut. B. W. I. Regt.
Nunes, Rupert (1916)	U. S. Army
Orrett, Arthur G. (1908)	English Regt.
Philipson, Stanley (1910)	Sergt. B. W. I. Regt.
Purdon, V. I. (1906)	Lieut. B. W. I. Regt.
Rippin, Ernest R. (1914)	B. W. I. Regt.
Sampson, Allan (1912)	Sergt. B. W. I. Regt. Died on active service (1917)
Sargood, Henry A. (1911)	Lieut. B. W. I. Regt.
Sasso, Vernon G. (1913)	B. W. I. Regt.
Seale, Clarence (1905)	Sergt. B. W. I. Regt.
Sorapure, V. E., M.D. (1886)	English Regt.
Stockhausen, Dudley (1907)	Sergt. B. W. I. Regt.
Warner, Herman (1914)	Sergt. B. W. I. Regt.
Watson, Earl (1909)	Quarter-Master Sergt. B. W. I. Regt.
Watson, Richard M. (1916)	Canadian Infantry. Wounded (1918)
Williamson, Dudley (1908)	U. S. Army

A past boy of the College, Henry Edward Manning Douglas, who for distinguished service in the British Army had already received the titles of V.C. and D.S.O., was for his services in the Great War made a member of the Most Distinguished Order of St. Michael and St. George.

Nine months after his ordination to the priesthood, Father William L. Desnoes died at Buffalo, New York, on March 27, 1916. He was educated at St. George's College and taught there for about a year before his entrance into the Society of Jesus on December 20, 1899. His health was never strong, but he bravely went through his course of ecclesiastical studies and was ordained to the priesthood at Woodstock College, Maryland, on June 28, 1915. Father Desnoes was a native of Jamaica, born at "Camperdown" in St. Andrew's Parish, on April 12, 1880, and was a descendant of two of the old French Catholic families, Desnoes and Malabres, that made the name "French Church" and "Catholic Church" synonymous in Jamaica.

A career already distinguished by academic achievement and bright with promise for the future was suddenly halted, when Lieutenant Vincent H. Isaacs was killed at the French front on September 21, 1918. He was born at Kingston, January 23, 1891, and pursued his studies with remarkable success and distinction, first at St. George's College, Kingston, then at Fordham University, New York, and finally at Oxford. He had just been called as Barrister to the English Bar when he placed his services at the command of the Empire and died in its defense. The Reverend Joseph E. Parsons, S.J., Catholic Chaplain with the British forces during the Great War, wrote the following impression of the young Lieutenant.

> Although Lieutenant Isaacs was but a short time with this batallion, this time was quite enough for him to win the hearts of all. Affable, pleasant and cheery with his brother officers, he was welcomed by them with genuine delight when he entered messes to pay them a visit. Not only could I see this for myself, but I have it on the word of others. As I lived at batallion headquarters, I had opportunities of hearing the Colonel's opinion of his officers; and I can truly say that he thought very highly of Lieutenant Isaacs. He was not less loved by the men under his command, for he was always so thoughtful and considerate in their regard. I can endorse this universal esteem in which he was held by my own personal opinion of him. It was a great pleasure to me when I first met him at Heilly. From our very first meeting, I had a great admiration of him; his true worth revealed itself at once. I can say with all sincerity that he was one of the best Catholic officers I had the good fortune to meet out in France. He had a personal charm which drew all hearts to him, and, had he been spared longer in this world, without a doubt he would have received rapid promotion.

A Memoir, "Vincent H. Isaacs," was published as a Supplement to *Catholic Opinion* in July, 1919.

One of the first steps taken by Father Mulry as Director of the League of the Sacred Heart in 1895, was to establish a parochial library. He enlisted the co-operation of the Promoters, and, with monies obtained from donations and subscribers, purchased a few books for a start. The books were set out in a room in the little building on Mark Lane that adjoined the Old Holy Trinity Church and that taxed itself to provide for all parochial needs. The little enterprise, however, was put under the great patronage of the Sacred Heart of Jesus, and has been known since as the Sacred Heart Library. Later on when Father Harpes took up the work of the Sodalities, he interested himself in the Library, and besides increasing the number of books, he had a few sets of shelves made for containing them. From its inception and for several years afterwards, the Library was under the devoted care of Miss Rose Leon. When the College was built at Winchester Park in 1914, the Sacred Heart Library was transferred to one of the rooms in the College and opened in connection with the students' library. In 1920 the students' library was separated from the parochial library, and the latter has since continued to serve the congregation from its separate quarters in the College building.

Among the minor fatalities of the Great War was the suspension of publication of the *Banner of Mary* with the close of the year 1915. For nineteen years the little paper had appeared as a monthly messenger to the Jamaica Catholic children. It was afterwards incorporated with *Catholic Opinion* in the columns of which it continues to survive as the "Children's Corner." Father Francis deS. Howle, who, since his arrival in Jamaica in 1908 had edited the little magazine, afterwards published a volume of poems that for the most part treat of subjects of local interest.

The Rev. Mother Paula of the Franciscan Convent died in Kingston, May 24, 1914. In 1862, five years after the Franciscan Sisters came to Kingston, the Superior, Mother Veronica, was obliged to return to Europe on account of ill-health. On her departure, Mother Paula, who had come to the Island with the first Sisters in 1857, was appointed in her place. Thus at the time of her death she had been Superior of the Franciscan Sisters for fifty-two years. In the earthquake of 1907 she saw the labour of half a century crumble at the Duke Street Convent, but nothing daunted, she at once started to rebuild, and within three years completed the new convent, the chapel and the elementary schools that now adorn the city block on Duke Street.

Sister M. Catherine of the Franciscan Convent completed, in the August of 1915, a quarter of a century of teaching in Jamaica, and the jubilee was made an occasion for the presentation to her of a souvenir and address from her old pupils of St. Catherine's School at Spanish Town. It was at this school in 1890 that she began as a teacher in the elementary schools of Jamaica. For nineteen years she devoted her energy to the cause of education at this school, until 1909, when, on the death of Sister Isabella, she was called to St. Joseph's School, Kingston, where she remained keeping up the traditions of this excellent school and her own record of devotion to the apostolic work of teaching.

A history of Jamaica, however special its purpose, would hardly be complete without a reference to the Most Rev. Enos Nuttall, Anglican Archbishop of the West Indies, who died in Kingston on May 31, 1916. We give here the tribute paid him by the Editor of *Catholic Opinion,* Father Mulry, in the issue of July, 1916:

> A half century of labour in Jamaica has made the name of Archbishop Nuttall a part of our Island history, and few indeed, if any, have ever succeeded so well with us in bringing about great public good through the exercise of enlightened civic activity. His power of organization was wonderful and was demonstrated not only within the comparatively narrow bounds of Jamaica Anglicanism, which owes what it is today almost entirely to his prudent and urging guidance, but also in the larger circle of the general life of the community which in times of need looked naturally to him for the help of his wise counsel and his energetic action, and was not disappointed in its twofold confidence. What we would have done without him at the time of the earthquake, we do not like to think. Even towards the last, when age and disease had united

St. George's College, Winchester Park, Kingston, Jamaica.

in their attacks upon him, he strove his best over and over again to fight them off with the will to do yet what he with his large gifts and large heart had always done enthusiastically for the land and the people of his adoption. Distant indeed is the day when Jamaica shall forget its big debt for service rendered by Archbishop Nuttall, and when that day comes, if it ever comes, gratitude shall have fled disgusted from our Island home.

Since the beginning of his administration of the Vicariate, Bishop Collins had seen spring up, in addition to the Cathedral and the other churches and schools in Kingston, some fifteen new or re-built churches throughout the Island. This was but one aspect of his labour and achievement. And occasion was taken on the celebration of his Silver Jubilee as a priest, July 15, 1916, to pay him a fitting tribute by collecting a fund for the erection of a sacristy for Holy Trinity Cathedral. In less than a year the spacious sacristy was finished, and the Bishop's hopes for the completion of Holy Trinity Cathedral were at last realized.

A unique event in the history of the Mission was the celebration on June 28, 1917, of the Silver Jubilee of ordination of five priests stationed in Kingston. The jubilarians were Father Patrick F. X. Mulry, Father Peter Kayser, Father Joseph J. Prendergast, Father James V. Kelly, and Father William H. A. Coyle. On the morning of the Jubilee the five priests celebrated Holy Mass simultaneously at the five altars in Holy Trinity Cathedral.

After spending eight years in Jamaica, Father Francis X. Pilliod returned to the States in the summer of 1916, and in less than a year died at Buffalo, New York, on May 6, 1917. He had been stationed first at Holy Trinity, Kingston, for two years, then for four years at Spanish Town and lastly for two years on the Missions at Trelawny and St. Ann's Parishes. It was under the supervision of Father Pilliod that the Fathers' residence at Winchester Park was erected.

In the August of 1915, ill health compelled the Reverend Father John Harpes to give up his responsibilities as Superior of the Mission. He continued, however, to work in Kingston until his death on August 14, 1918. When he came to Jamaica in the August of 1903, he expressed the hope that he might labour in the Mission the rest of his days. This hope was fulfilled with an abundance of fruit. Apart from the influence of a personal sanctity and a very lovable character, his greatest work in Jamaica was done in connection with the organizations and the sodalities of the church. He took an extraordinary amount of interest in this work, and brought all his experience and Ignatian enthusiasm to bear on their development. To him the Society of St. Vincent de Paul in Jamaica owes its existence, a society which at the time of his death had for fifteen years done splendid work for the relief of the poor, irrespective of creed or class. He was a great promoter of pious devotions and processions for the purpose of keeping alive the spiritual life of the congregation. For the same purpose he started the practice of public recitation of the Rosary every evening in the Cathedral. Father Harpes was in the sixty-seventh year of his age at the time of his death. He was born in Bettborn, in the Duchy of Luxemburg, March 25, 1852, and was ordained a secular priest in Belgium before his entrance into the Society of Jesus on September 26, 1879. About a year later he was transferred to the Maryland-New York Province.

It was through the efforts of Father Harpes that the Dominican Nuns of the Perpetual Rosary were brought to Jamaica. They came from the Mother House at Hoboken, N. J., which had been established twenty years previously by some Dominican Nuns from France. They arrived in Kingston on October 19, 1911, under the care of Rev. Mother Magdalen, and were first located at Devon Villa on Orange Street above Torrington Bridge, where they led a quasi-contemplative life and conducted a private school. Later on, the school was transferred to a property on the Marescaux Road at the south end of the Reservoir. In the course of the year 1917, when the new Sanatorium was completed, the Dominican Sisters were placed in charge of that institution.

The Sanatorium, named after St. Joseph, is a large, modern and thoroughly equipped nursing-home, built in tropical style and located to the east of Kingston between the mountains and the sea. From the time of its opening, it has been a priceless boon to patients needing the medical attention that can be provided only by such an institution. Besides being open to general patients, it contains a special ward reserved by the United Fruit Company.

The Spanish influenza of 1918 reached Jamaica towards the end of the month of October, and in its terrible toll took away a valiant missioner. This was Father Maurice E. Prendergast who died at St. Joseph's Sanatorium on the morning of Tuesday, November 5, 1918. On Monday, October 28, owing to the prevailing sickness, he was unusually busy in his daily round of sick-calls. In the course of the morning he got to the City Hospital and looked after the patients there who were in need of his priestly ministrations. Before leaving the Hospital he was discussing with one of the Doctors the local ravages of the dread epidemic.

"The worst of it is, Doctor," he said, "that people have been insisting with me all morning that I have the 'flu.' Honestly I wish that they would mind their own business and let me alone."

The Doctor, who was a great friend of Father Prendergast, was also apprehensive about his appearance that morning, and simply said: "Let us see."

Then the Doctor took Father into a private room and put him through a medical examination with the result that all the symptoms of the influenza were found to be present in unmistakable evidence. He was at once sent to the Sanatorium, and even there his playful humour asserted itself, and it was an hour or more before it was ascertained that he had come as a patient. The disease developed quickly, and in spite of the best medical attention he died within a week. Notwithstanding a continued cheerfulness of speech and manner, he had not failed to realize from the start that his illness might prove fatal; and the day before he died, when the message was told him that there was no hope of recovery, he smiled peacefully through all his pain as he put into these words of Jamaica dialect the full submission of his God-seeking soul: "Well, ef Massa God want." The few hours of life left to him he passed in almost uninterrupted prayer. The names of Jesus and Mary were the last words heard from his lips as he lapsed into lasting unconsciousness a little more than an hour before death. Father Prendergast was born on March 30, 1868, at Swampscott, Massachusetts, and was educated at Boston College. He entered the Society of Jesus, August 14, 1887, and was ordained priest on June 28, 1902. He arrived in Jamaica in the August of 1906, and for the first two years was stationed on the Brown's Town Missions. From there, in 1909, he was transferred to the Above Rocks district where he remained for five years. In 1914 he was placed in charge of St. Anne's parish in the western part of Kingston where he laboured until his death.

Another victim of the Spanish influenza was Father John B. Schmandt, who died in Boston on October 19, 1918. He was stationed at Holy Trinity Cathedral, Kingston, during the years 1911 and 1912 and made a lasting impression on the local congregation by his pastoral eloquence. At the time of his death he was rector of Holy Trinity Church, Boston, Massachusetts.

In the summer of 1918, Father Joseph J. Williams was recalled to the States. He was a visitor to the Island during the great earthquake of 1907, and in 1912 returned as an active labourer on the Mission. He was first stationed at Montego Bay and the Missions tended from that centre. Shortly after his arrival, a severe hurricane hit the northern and western sections of the Island, and, for his active part in the work of rescue and relief, Father Williams merited the following tribute from the *Northern News* of Montego Bay:

> Naturally this like other catastrophes had its heroes, and justice demands that we give the place of honour in a long list of performances of deeds of genuine heroism to the Reverend Father Williams of the Roman Catholic denomination. Many this day owe their lives to the gallantry of this priest.

The fine church at Seaford Town owes its existence to the efforts of Father Williams. After returning to the States he published the following books, all of which have a bearing on his experiences in Jamaica: *Keeping the Gate; Whisperings of the Caribbean; Yearning for God; Hebrewisms of West Africa.*

CHAPTER VI

A Surprise

For several years there had been two matters that were giving Bishop Collins greater concern than was generally realized. His health was failing, and so too were the sources on which he counted for financial relief. The hurricane of 1912, the World War and its consequent depression, were having their massed effect on the financial condition of the Vicariate; and as each year came and went, the Bishop was finding the burden of debt increasingly difficult to carry. With the hope of obtaining relief, at least by an exposition of the situation, he called into consultation, in the January of 1915, several members of the laity to discuss the finances of the Vicariate. In the early part of 1918, he went to the States for the purpose of collecting funds, and his efforts resulted in no inconsiderable success. The amounts collected, however, were not more than sufficient to meet the outstanding obligations of the Vicariate. In the May of the following year he went to the States again for the same purpose, and his efforts again resulted in "keeping the wolf from the door." As was afterwards made known, however, he had, on his first visit to the States in 1918, applied to *Propaganda* for relief from his office as Vicar Apostolic of Jamaica. The first news of this was received in Jamaica through the London papers which announced in the month of September, 1919, that the Rt. Rev. William F. O'Hare had been named Bishop-elect and Vicar Apostolic of Jamaica.

Bishop Collins was then in the Island, and in the issue of *The Gleaner* for Thursday, December 4, 1919, he published the following communication:—

> The official documents appointing the Right Reverend W. F. O'Hare, S.J., Vicar-Apostolic of Jamaica

and Bishop-Elect arrived by the "Atenas" from New York on the 1st instant. He is, therefore, the Vicar-Apostolic of Jamaica and all business and ecclesiastical matters concerning the Roman Catholic Church in Jamaica are to be referred to him.

J. J. Collins, S.J.

Winchester Park, Kingston,
December 3, 1919.

With this announcement, Bishop Collins published also the following statement:—

In demitting the office of Vicar-Apostolic of Jamaica, I think I owe a word of explanation to my people. While in the United States begging for the Mission, in March, 1918, after I had been making appeals in churches every Sunday for six months, I felt broken-down in health; and I sent the following letter to the Prefect of the Propaganda who has charge of all foreign Catholic Missions.

Cardinal Dominic Serafini, O.S.B.
Palazzo della Propaganda,
Rome, Italy.
Your Eminence:

I am convinced that it would be better for the Mission of Jamaica if I were to retire and leave the room for a younger and more active man.

I therefore tender you my resignation as Vicar-Apostolic of Jamaica, asking only the privilege to return to the Province of the Society of Jesus from which I was taken, where I may spend the remainder of my life in peace and tranquility. I have served Jamaica for nearly twenty-five years and have given it the best that was in me, and I feel that the growing infirmities of approaching old age justify me in asking this favour.

With esteem and reverend homage,
I am,
Your obedient servant in Christ,
(Signed) J. J. Collins, S.J.

I sent a copy of this letter to the Very Reverend Father General of the Jesuit Order on March 15, 1918; and on July 23, 1918, I received two letters, one from the Sacred Congregation of Propaganda, and the other from Father General as below (translated from the Latin):

S. Congregation *de Propaganda Fide,*
Protocol N. 674/18.
Rome, 15th June, 1918,
Right Reverend Sir,

In Audience on the 10th day of the present month of June, the letter containing Your Lordship's resignation of the office of Vicar-Apostolic of Jamaica, dated the 13th day of last March, was presented to His Holiness.

His Holiness has accepted your Lordship's resignation, at the same time commending you for your many years of pastoral labours spent in procuring the good of souls. He commands, however, that you continue to administer the affairs of the Vicariate until a new Vicar-Apostolic is appointed and assumes the duties of that office.

(Signed) G. C. Card. Van Rossum.
Prefect.
C. Laurenti, Secy.

Zizers (Switzerland), 17 June, 1918.
My Lord:
Pax Christi.

It was only last week that I received Your Lordship's letter of 15th March. I am grateful to you for the communication which I read with great edification. The genuine humility of your words is very touching and made me turn to God with thanksgiving for this precious virtue in you. What the Divine Will may be as to your state in His Church, is for the Congregation *de Propaganda Fide* to make known. Be assured, however, that the Society and your Province will gladly welcome you if you are freed from official service in the Vicariate.

Commending myself to your Holy Sacrifices,
Your Lordship's humble servant in Christ,
(Signed) W. Ledochowski.
Right Rev. John J. Collins, S.J.
Vicar-Apostolic of Jamaica,
New York, U. S. A.

Since the receipt of these letters I have been naturally expecting the announcement of a successor from Rome. This appeared in the London *Times* and *Post* in September, as was stated in *The Gleaner*. I have carried a heavy burden of responsibility for sixteen years, two as Rector of the University of Fordham at a very critical period, and fourteen, as Administrator and Vicar-Apostolic of Jamaica.

I think it can be said that in these fourteen years, Jamaica has seen more disasters than in the four hundred years since its discovery. The terrible earthquake of 1907, the destructive hurricane in the western part of the Island in 1912, the Great War and the hurricanes since the beginning of the war, have certainly established a record in the history of an island, whose whole history has been so unique with strange disturbances that it reads like a romance.

My whole energy was consumed in re-building the churches and chapels and schools till 1912, when I had to turn my attention to the western end of the Island, where our losses in churches, chapels and schools amounted to something like 20,000 dollars. When this was finished, the great war came; and with a heavy debt and sinking fund to pay interest on, the struggle became a life and death struggle. It was never my hope that the Faithful of Jamaica would be able to pay the debt of the Cathedral and the Sanatorium. As the Mission has two farms, I placed considerable hope in the aid that would come from them; but hurricanes and the disruption of our shipping made them of little value for the last four years. I therefore turned to my homeland which I always felt I could appeal to with success when necessity came. Thank God, I did not appeal in vain; and as I had to learn the art of "begging," I began with the "A. B. C." Gradually I acquired a knowledge of the art that made it almost fascinating and that showed me that with a little time and organization, I need have no fear of obtaining all the funds required for paying off the debt of the Mission. I have one complaint to make, and that is that our people of Jamaica have not co-operated with me as well as they might have. This is partly, if not totally, my fault, as I knew they were passing through hard times just as I was, and I hadn't the heart to ask them to make greater sacrifices.

In my resignation, I say that a more active man is, in my opinion, needed for the conduct of the Mission at present. I doubt whether any one could be an improvement on the Very Rev. Father O'Hare, who, together with great zeal for souls, has an intimate knowledge of conditions here, and is possessed of a rare administrative ability.

I am a soldier, and therefore must go where I am sent. It would be a great pleasure to live in Jamaica and labour among the people whom I have served so long, but it may be that my Chief Officer will think differently. So be it.

In taking leave of the Faithful who have been under my jurisdiction, I have only one word to say, and that is to thank you for the many acts of kindness which I received at your hands, and for your loyal service to the Church whose interest I had to administer. To those not of the Faith, I may say that I have been treated with kind consideration and affectionate regard, and I will carry with me the sweet remembrance of a devoted and loving people and never, so long as the Lord spares me, forget to pray for all when I stand at the Altar of God.

Faithfully in Christ,

J. J. Collins, S.J.

Winchester Park,
December 3, 1919.

The Very Rev. William F. O'Hare was born at Boston, Massachusetts, on January 23, 1870. He made his earlier studies at Boston College, and entered the Society of Jesus at Frederick, Maryland, on August 14, 1888, and completed his higher studies at Woodstock College, Md., where he was ordained by His Eminence, Cardinal Gibbons, in the year 1903. He came to Jamaica in the August of 1905, and so through some fifteen years had been identified with the work of the Vicariate, first as missionary priest, then as Head of the College, and finally as Superior of the Mission. As noted above, the official document appointed him Vicar Apostolic and Bishop-elect was received in Jamaica on December 1, 1919. In January of the following year he went to New York and on February 25, was consecrated Bishop of Maximianopolis at the Church of St. Ignatius of Loyola, the consecrating prelate being the Most Rev. Archbishop Hayes of New York, assisted by the Rt. Rev. Bishop Thomas D. Beaven of Springfield and the Rt. Rev. Bishop Edmund F. Gibbons of Albany.

In the meantime, when it became known that Bishop Collins was preparing to leave the Island, there was a general feeling that, in view of his great services to the Church and the community, something in the way of a farewell tribute should be paid him. At the first meeting of the Committee formed to consider what steps should be taken, the Chairman, Mr. R. W. Bryant, was advised to communicate with the Bishop on the matter. He immediately sent the following letter to Bishop Collins:—

> January 26, 1920.
>
> My Dear Bishop Collins,
>
> There appears to be a widespread desire amongst the general public of Jamaica to give expression in some tangible form of their appreciation of the work you have done in and for this Island, both at home and abroad, during the time you have been Vicar Apostolic of Jamaica. I have been requested to help in the movement, but before doing so, I should very much like to know from your Lordship what direction you would prefer this matter to take.
>
> We know that personally you desire nothing and would accept nothing; but we ask you to allow something to be done which would at the same time be a real and heartfelt recognition of your devoted service to

ourselves and to the Island, and a possible satisfaction to you.

On behalf of myself and many others,
Believe me to remain,
Yours devotedly and faithfully,
R. W. Bryant.

His Lordship, Bishop Collins,
Kingston.

In answer the Bishop replied as follows:—

Kingston, 27th January, 1920.

My Dear Mr. Bryant,

I received your letter of the 26th inst. last evening and I hasten to reply to it.

I resigned as Vicar Apostolic of Jamaica because I felt that my health would not permit me to do justice to the duties of that office either in spiritual or temporal matters.

My bad health was due to the heavy burden of debt I had to carry; and the weight of that burden was caused chiefly by the disasters which befell the Mission since I was appointed Vicar Apostolic.

The greatest satisfaction that I could receive from the public of Jamaica would be a generous effort made to reduce the burden of the debt for my successor.

I deeply appreciate your gracious letter, and shall always bear your many kindnesses to me in mind as long as life is spared.

Believe me, my dear Mr. Bryant,
Yours faithfully,
(Signed) J. J. Collins, S.J.

R. W. Bryant, Esq.,
Mayor of Kingston.

At the next meeting of the Committee it was decided that an effort should be made to collect the sum of 5,000 pounds as the "Bishop Collins Farewell Testimonial" and the following appeal was issued by the Committee:

As a result of the foregoing correspondence between His Worship, the Mayor and His Lordship, Bishop Collins, a Committee has been formed, and will commence work at an early date with the object of soliciting subscriptions which shall be called the "Bishop Collins Farewell Testimonial."

Reference to the Bishop's letter above will make it clear that the proposed Testimonial is not in the nature of a personal present to His Lordship; it will readily be realised by his many friends that such a thing would be alien to his character and temperament. As he states in his letter, the greatest satisfaction which he could receive from the public of Jamaica would be a generous effort to reduce the burden of debt which he has, perforce, to bequeath to his successor; and it might be mentioned here, in order to avoid misunderstanding, that the undertakings whereby this debt has been incurred are by no means limited to the ecclesiastical sphere. If it be true that Bishop Collins has built one of the finest Cathedrals in the West Indies, an edifice of which any city in the world might justly be proud, we can also point to St. Joseph's Sanatorium, an institution for the relief of suffering humanity, admittedly one of the noblest works of which man is capable, an institution, moreover, with very excellent and up-to-date facilities for the affording of such relief as the best hospitals in Europe and America enjoy.

We can also mention Alpha Cottage as an example of His Lordship's philanthropic enterprise. Under his regime, the sphere of usefulness of the Orphanage at Alpha has been very considerably increased, and although there has been a subvention from the Government for a large proportion of the children cared for, we desire to say, without the least suggestion of ingratitude to the Government, that had it not been for the Bishop's assistance, Alpha Cottage would not today be what it is, namely, an institution existing for the public welfare and animated, too, by public spirit, as was evidenced by the services rendered by the Sisters in nursing the sick at Bumper Hall during the influenza epidemic in 1918.

It is not our intention to compile a catalogue of what Bishop Collins has done since he first landed in Jamaica as Father Collins, twenty-seven years ago, or even since he was raised to the episcopate in 1907. It is on the ground of his public service that we are making this appeal; and who can deny that he has been an eminently public-spirited man? Was he not recognized as such by the Government some years ago when they appointed him to be the head of a deputation which went to Washington for the purpose of persuading the United States authorities not to tax our bananas which were then as important as sugar is today? We feel that his social work, and particularly his work in the sphere of education, has laid the community under great and lasting obligations to him; we feel, too, that not only this community but any community in the world is better off for men of the type of Bishop Collins. On the eve therefore, of his retirement, due to that physical infirmity with which Father Time is wont to visit strenuous workers, after a lengthy and useful career in the service of God, yes, but in the service of man also as embraced in the service of God, we appeal to the public of Jamaica to respond to the efforts of the workers for the "Bishop Collins Farewell Testimonial" so that His Lordship may not leave us with too acute a sense of work uncompleted; and we do so, confident that the public will not be found wanting when it comes to a tangible expression of appreciation and gratitude.

We trust that people will realize that not a single penny has gone out of the Island in consequence of Bishop Collins' enterprises; as a matter of fact, a great deal of money has come in and has gone into circulation, and a considerable amount of work has been provided for persons in both the high and low walks of life as a direct result of every one of His Lordship's undertakings, such as Holy Trinity Cathedral, St. George's College, and St. Joseph's Sanatorium. And we might observe here, lest it should be thought that this benefit is of an isolated and transient nature, that the payment of interest on the loans locally obtained to carry through these projects has, not once, but several times, necessitated the bringing into Jamaica of money from elsewhere.

All can help, and we are appealing to every one to do so according to his means. If the response is commensurate with the worthiness of the cause, as we trust will be the case, we venture to believe that the public of Jamaica—for our appeal is not confined to Kingston—should experience no difficulty in raising the "Bishop Collins Farewell Testimonial" to the figure of £5,000.

(Signed) R. W. Bryant; Colonel Woodruffe (R. E.); Wm. Wilson; Horace V. Myers; Fred Kennedy; Bernard O'Toole; James Dunn; John Tapley; Michael DeCordova; A. W. Burke; Herbert DeLisser; M. M. Alexander; Michael O'Sullivan; Wellesley Bourke; Alfred Bourke; Ivanhoe Gadpaille.

The business of collecting began on March 1, and at the end of three weeks the Committee had in hand the sum of £4,097, with arrangements completed for future events that would insure the Testimonial of £5,000. On Tuesday, March 23, the farewell ceremony was held at St. George's College, Winchester Park. His Excellency, the Governor, Sir Leslie Probyn, honoured the occasion by making the presentation, and in the course of an address said that the reason why all classes of the people were interested in the gift was because through many years, some good years and others bad, there had been one man always ready to do his utmost for the common welfare of Jamaica, and that man was Bishop John Collins.

Bishop Collins remained in the Island until April 22, 1929, when he departed to take up residence at Fordham University, New York City.

On occasion of his departure from Jamaica, a delegation representing the Men's Sodality of the Assumption of the B. V. M.; the St. Vincent de Paul Conference and the Ushers' Association of Holy Trinity Cathedral presented Bishop Collins with a very appropriate and beautifully illuminated "Farewell Tribute." On the same occasion the ladies of the congregation, not to be outdone, presented him with the address which is here produced:

Kingston, Jamaica.
April, 1919.

Right Rev. John J. Collins,
Bishop of Antiphellos,

My Lord,

We, the Promoters of the Apostleship of Prayer and the Officers of the Ladies' Sodality, representing the Members of the League of the Sacred Heart and the Sodalists of the Immaculate Conception of the Blessed Virgin of the Holy Trinity Cathedral, Kingston, Jamaica, desire on this occasion to express the deep sorrow which fills our hearts at the sad and unexpected news of your departure from the Island, owing to the impaired state of your health.

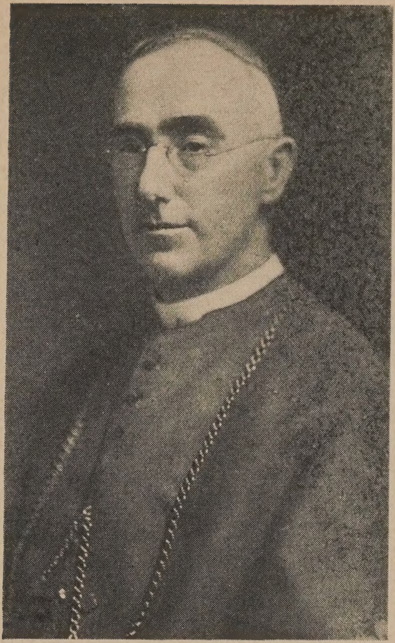
Well do we remember when, after the transfer of the Vicariate of Jamaica from the English Province of the Society of Jesus to that of the Maryland-New York Province, you landed on our shores on April 7, 1894. It gives us great pleasure to recall that event which took place a little over 25 years ago.

By your zeal, kindness and gentleness you very soon won the hearts of all who came under your influence, when visiting the poor in their lowly homes, comforting them in their afflictions, and maintaining in great efficiency the schools under your able management.

On March 9, 1906, we had the pleasure of welcoming you again to the Island as Administrator Apostolic of the Vicariate. We remember the disaster of January 14, 1907, how, along with all the Fathers, you went about with great solicitude for all who needed spiritual and temporal help.

Later in the year news was received that our dear Father Collins was to be raised to the rank of a Bishop, and your consecration took place in New York City, on October 28, 1907.

It would take too long to enumerate all that you have done for Jamaica, nor would we offend your sense of humility by attempting the task. Suffice it to say that the beautiful Cathedral, the Church of St. Anne, the splendid Sanatorium, and the numerous chapels and schools erected throughout the Island are a perpetual



Rt. Rev. William F. O'Hare, S.J., D.D.

The Bishop Travels to the Mountain Missions.

memorial to the material progress of God's Kingdom amongst us promoted by you.

Of the spiritual work, most of that is known only to God, but such as has been manifested in outward expression bears testimony that your zeal for the material advancement of the Church was equalled if not surpassed by your zeal for the advancement of the Christ's Kingdom in souls.

Of you and of your work in Jamaica we truly feel it can be said in the words of Ecclesiasticus:—"He hath not gone after gold nor put his trust in money nor in treasures—He hath done wonderful things with his life."

You may be assured that we your children will never forget your pastoral care over us, and the memory of it will be handed down to our children and our children's children, never to be forgotten until the end of time. Our prayers, and after we are gone, their prayers will follow you wherever you are, even after it has pleased God to call you to Himself.

Your loyal and devoted Children in Jesus Christ,

Bertha Burger (Sec.)
S. M. Leake
C. J. Desgouttes
M. E. Anderson
A. I. Lindo
Agatha Smith
M. A. J. Geoffery
Leila Bicknell
Emma Kennedy
Louisa Roper
Mary Burger
Alice M. Pietersz
Elma C. Pietersz
Catherine Leach
Rose deL. Leon
Eulalie Dugiol
Marion M. Squill

Mary R. Lawrence (Pref.)
Mary Cassie Peynado
Eloise Dowling
Isabel Ware
Evelyn Ware
Amy Hart
Marie L. DaCosta
Leila Perkins

In the meantime, the Rev. William F. O'Hare returned to the Island on March 29, and on the following day, Tuesday, March 30, 1920, entered Holy Trinity Cathedral in the city of Kingston, as Bishop of Maximianopolis and sixth Vicar Apostolic of Jamaica.

CHAPTER VII

Father Patrick F. X. Mulry

Tourists coming to Jamaica not infrequently have the notion that they are visiting a Catholic country. This is due partly to the fact that they associate Jamaica with Spanish settlement, and partly also because the Catholics of the Island are demonstrably active in the interests of their Church. But a glance at statistics would soon dispel the notion that the Island's population is Catholic. When Bishop O'Hare returned to Jamaica as Vicar Apostolic, the population of the Island was about 800,000. Of this number probably about 700,000 were Christians of one sort or another, but at most, 40,000, or one twentieth of the Island's inhabitants were members of the Roman Catholic community. This number, of course, would include baptized infants. The Government Census for the year 1921 gives the number of Roman Catholics as 28,737. Somewhat less than a half of these 40,000 were living in the city of Kingston. To serve the Catholics of Kingston there was the Cathedral of the Most Holy Trinity, which is easily the largest and finest church in the Island; in the southeastern section of the city, there was the large well built church dedicated to the good Saint Anne; the people in the western section were provided for by the substantial brick church of the Holy Rosary, and those in the northern section, by a chapel dedicated to the Sacred Heart but locally known as "Nuns' Pen."

Saint George's College, conducted by the Jesuit Fathers, provided a secondary education for about two hundred boys, and the Duke Street Convent and the Alpha High School gave the same facilities for young ladies. Throughout the city there were some six or seven parochial schools conducted by the Sisters and providing elementary education for about 6,000 pupils. The Franciscan Sisters at this time numbered about thirty-five and the Sisters of Mercy about forty-five. The latter community also conducted a large orphanage where they cared for some three hundred inmates. There were also twelve Dominican Sisters in charge of Saint Joseph's Sanatorium. Throughout the island there were thirty-five mission churches and fifteen mission stations.

Associated with the new Vicar Apostolic were the following priests of the Society of Jesus with their respective fields of labor: Reverend Francis X. Delany, Acting Superior of the Mission and Headmaster of Saint George's College. Reverend Thomas A. Emmet, Patrick F. X. Mulry, Francis deS. Howle, John A. Pfister and James J. O'Connor, Holy Trinity Cathedral, Kingston; Reverend Joseph A. Canning, Leo T. Butler, and Daniel I. Cronin, Saint George's College, Kingston; Reverend Aloysius T. Higgins, Saint Anne's, Kingston and St. Peter Claver's, Leader's Lane. The priests attached to the Cathedral and the College in Kingston also served the following outlying Missions: Holy Rosary, Kingston; Sacred Heart, St. Andrew; Sts. Peter and Paul, Matilda's Corner; Immaculate Heart of Mary, Gordon Town; Our Lady of Lourdes, Morant Bay; St. Benedict the Moor, Seven Miles; St. Helen's Linstead; Our Lady, Help of Christians, Richmond; Church of the Holy Cross, Donnington; Blessed Thomas More, May Pen; St. Thomas Aquinas, White Hall.

Stationed on the Missions in the country parts were: Reverend Francis J. Kelly, St. Mary's, Above Rocks; Holy Family, Cassava River; St. Joseph's, Tom's River; Church of Our Saviour, Friendship; St. Joseph's, King Weston; and St. Catherine of Sienna, Devon Pen. Reverend Frederick Grewen, St. Joseph's, Spanish Town; Sacred Heart, Old Harbour; St. Winnifred's, Port Henderson; St. Francis Xavier, Gregory Park. Reverend Joseph F. Ford, St. Agnes, Buff Bay; St. Anthony's, Port Antonio; St. George's, Avocat; Church of the Resurrection, May River; St. Francis Regis, Mount Joseph; St. Francis Xavier, Preston Hill. Reverend Joseph L. Healy, St. Ignatius, Brown's

Town; St. Boniface, Alva; Mary, Mother of God, Murray Mount; Holy Angels, Linton Park; All Saints, Refuge; and the Missions at Falmouth and St. Ann's Bay. Reverend Thomas B. Chetwood, St. James, Montego Bay; Sacred Heart, Seaford Town; and the Missions at Reading, Chester Castle, Pisgah and Lucea. Reverend James V. Kelly, St. Joseph's, Savanna-la-Mar; St. Mary Immaculate, Top Hill; St. Regis, Black River; and the Missions at Orange Hill and Brighton.

When Bishop O'Hare's appointment as Vicar of Jamaica was announced, *Catholic Opinion* in a leading editorial remarked:

> Bishop O'Hare has but just completed a half century of life, and will bring the vigor and dash of a spirit even younger than that of his not many years to bear upon the all important interests for God and souls which await his supervision and encouragement in our own little corner of the great Catholic world.

This proved to be false prophecy. The only thing that Bishop O'Hare needed for the work before him was vigorous health. He was thoroughly acquainted with conditions in the Vicariate, he had fine judgment and spiritual vision; and beneath a somewhat timid reserve, he had a heart of Christlike courage and affection. But the exercise of his fine qualities was hampered from the start by poor and ever failing health. On one of his first public appearances in the Cathedral he was overcome and fell into a swoon, and from that day on the fear of a fatal collapse shadowed all his efforts. Considering this great handicap, one marvels at what he attempted and what he accomplished in his appointed work. On the feast of Pentecost that followed his consecration, he administered the sacrament of Confirmation to 311 candidates in Holy Trinity Cathedral, and in the weeks that followed, he covered the whole island combining with his first episcopal visitation the administration of the sacrament of Confirmation. The debt that he inherited with the Vicariate was out of all proportions with the ordinary revenues, but he was a careful administrator and fortune favored his course. To begin with, he received something over five thousand pounds as a result of the "Bishop Collins Farewell Testimonial." Then, in the reaction of the Great War, money became more plentiful and the ordinary sources of Church revenue showed results that were encouraging. But the greatest relief came as a result of a property boom that reached the Island about this time. From the days of Bishop Gordon, the Vicariate was in possession of a large plantation in the Parish of St. Mary, called Donnington. When the market was at its height, Bishop O'Hare disposed of this and of other smaller properties, and so within a year after he had undertaken the administration of the Vicariate he had reduced its debt by almost one half.

When in June, 1920, Bishop O'Hare was named Vicar Apostolic, Father Francis X. Delany, who at the time was Headmaster of St. George's College, was appointed to act as Superior of the Mission. He received his formal appointment in the following August, and the post of Headmaster was assigned to Father Ferdinand C. Wheeler. While Bishop O'Hare was Headmaster at the College, he encouraged the past students in the formation of an association for athletic and social activities. A more formal and extensive plan for an association of the Catholic men of the Island was inaugurated about this time. The initial steps in the movement were made by an informal committee consisting of Messrs. A. M. Bonitto, C. E. Burton, Braham Judah, Harold Watson and William Spooner. The Bishop was very much in favor of the scheme and gave it moral and financial encouragement. The old residence on Winchester Park, which had been abandoned since the erection of the new college building, was completely renovated, and on October 20, 1921, was formally opened as the St. George Catholic Club.

In the beginning of the year 1921, the Bishop made a trip to the States accompanied by Father John Pfister. The latter was taken ill while in the States, and returned to the Island much impaired in health. His great energy and zeal exercised through ten years in Jamaica had consumed his physical powers, and when another attack came it found him too weak for resistance. He died at St. Joseph's Sanatorium on May 13, 1921. In addition to many apostolic virtues, Father Pfister had a rare talent for organizing and training the young men and ladies of the parish for artistic and spectacular productions. While in the States, Father Pfister managed to procure a life-sized statue of Christ with the Sacred Heart exposed and the Sacred Hands pleading. The statue was placed in the quadrangle of the Winchester Park residence on the eve of Father Pfister's last illness, and so stands as a monument to this zealous priest.

After spending more than fifty years as a Religious of the Franciscan Order, Sister Mary of the Sacred Heart died at the Duke Street Convent on June 5, 1921. On March 4 of the same year, Father Bertrand Rouillon, who over a half century before had taught in St. George's College, died at Stonyhurst, England. Father Francis Barnum who was stationed in Kingston at the time of the earthquake of 1907, died at Georgetown, D. C., on November 3, 1921.

In the early part of the year 1921, the Mission was visited by the Very Reverend Joseph H. Rockwell, Provincial of the Maryland-New York Province of the Society of Jesus. Some changes in the personnel of the Mission came with the summer of 1921. Father Thomas A. Emmet, who came to Jamaica in the year 1916, and who, in addition to his work as the Father Minister of the residence at Winchester Park, had merited wide fame for his missionary zeal and eloquence, was recalled to the States. Father James O'Connor, who since his arrival in 1917 had been attached to Holy Trinity Cathedral, and subsequently acted as pastor of the Holy Rosary congregation, was also recalled. Father J. M. A. Kelly replaced Father Emmet at the Winchester Park residence, Fathers Charles A. Kleinmeyer and Joseph T. Lowry came to the College and Father Louis Halliwell took over the Savanna-la-Mar Missions in place of Father J. V. Kelly who returned to Kingston. In January, 1922, Father P. M. Walsh and Father John D. McCarthy came from the States and conducted very successful missions at Holy Trinity Cathedral, Kingston, and at several of the larger churches throughout the Island. In the following month the Jamaica Mission was honored by the presence of Very Reverend Father Norbert de Boynes, a member of the Province of France, who was sent from Rome as official Visitor to several of the Provinces of the Society of Jesus in America and their Missions.

Reverend Mother Veronica of the Order of St. Francis died at the Convent of the Immaculate Conception on January 15, 1922, at the age of seventy-seven years. She was a native of Cork, Ireland, and entered the Franciscan Convent at Allegany, New York, in the year 1865. In 1879 she came to Jamaica where she was engaged in teaching until she was appointed Superior in 1915. Death also visited the Convent of Mercy in the same month and took Mother Aloysius McCarthy. She came out from England in 1895 to join the Sisters at Alpha. Up to about a year before her death, she had been Superior of the Convent. Sister Mary Joseph Murphy, a native of New York City, after having devoted more than a quarter of a century to teaching in the elementary schools, died at the Alpha Convent on January 16, 1922.

In September, 1922, the Mission lost a valiant apostle in the departure from the Island of Father Francis Howle. Father Howle came to Jamaica in 1908 and by his kindly zeal exercised for fourteen years endeared himself to all classes of people. He will probably be best remembered for his work in connection with the Sunday schools. It was his greatest delight to sit on Sunday afternoons after school had been dismissed, surrounded by little children to whom he would relate stories and distribute pictures of both of which he possessed a never-failing supply. To Father Howle is due the establishment of the Confraternity of Christian Doctrine in Jamaica. This Confraternity which consists of "Catechists and Fishers" has for its object to promote the formal teaching of Christian doctrine and social works connected therewith, as visiting and consoling the sick and the poor, instructing those who are unable to attend the convert classes and distributing Catholic literature to those who want it. To encourage and promote the work of the Confraternity, Father Howle, as Spiritual Director, instituted the practice of holding quarterly meetings at which were heard essays and addresses on matters affecting catechetical work, and reports from the Sunday schools of Kingston and the country Missions. The first quarterly meeting was presided over by Bishop Collins, who was very much interested in the work of the Confraternity, and was held on December 16, 1912, in the old school building at Winchester Park. The programme on that occasion in addition to music and the reports from the Sunday schools consisted of the following numbers: Opening address by the President, Mr. Richard Shreyer; History of the Confraternity, by Miss Rose McGregor; Life of Charles Borromeo, Founder and Patron of the Confraternity, by Mr. Ignatius Cruchley; The Confraternity in the Island of Jamaica, by Mr. Joseph Brown; Catechetical Work at the Union Poor House, by M. C. J. Baptiste.

Father Howle was accompanied on his voyage back to the States by Brother Daniel Culkin who had served at Winchester Park since the year 1917. Brother Quattrocchi came to the Island in 1921 and in the following year he was joined by Brother John Ditman.

His Lordship Bishop O'Hare left the Island in June, 1922, and proceeded by way of New York to make his *Ad Limina* visitation in Rome. In the course of his travels he found time to write a number of very interesting letters which were published in the current numbers of *Catholic Opinion*. The following excerpt from a letter dated Rome, September 30, 1922, seems sufficiently important for record:

> Passing over many other interesting things, let me say a few words about my trip to Naples. I went down a few days before the feast of St. Januarius which occurs on the 19th of September. The drive from Rome by train takes five hours. The train first speeds across that mysterious plain, stretching for miles toward the sea, known as Campagna. Then it mounts up into the hills past Frascati and other little towns, past the beautiful villas of the wealthy Romans and on southward

with Anagni in the distance, down to Terracina near the sea. Then it goes on between the Alban and Sabine mountains affording a view of distant villages of pre-Roman origin, clinging to the hillsides. One of the stations enroute is Aquino, the home of St. Thomas Aquinas. Again on a mountain to the left, high up in its very peak, is the famous monastery of Monte Cassino founded by St. Benedict. At last we know that we are nearing Naples for we recognize not far off the well-known form of Vesuvius with its thin cloud of smoke rising up into the sky. Half an hour later we rolled into the railway station, a large up-to-date one; not surprising, however, for a city of eight hundred thousand people.

The house in which I stayed was the first residence of the Jesuits in Naples and goes back to the time of St. Ignatius. The room now occupied by the Father Provincial is the same as that occupied by Father Salmeron, one of the first companions of Ignatius, and who was sent by the Saint to establish the residence at Naples. In the same house, St. Francis Hieronymo lived and died, and his body lies under the altar of one of the chapels in the adjoining church. In this same house dwelt for a time also St. Aloysius, and Blessed Rudolph Acquaviva and many others who went as missionaries to India and Japan where they were put to death for the Faith by the pagans. It was indeed an inspiration to be able thus to tread, as it were, in the very footsteps of the saints, and to dwell in precincts hallowed by their lives.

The day after my arrival I spent in sight-seeing. Among the many beautiful churches I visited, and there are many very beautiful ones in Naples, was one belonging to the Dominican Fathers. In the monastery adjoining, St. Thomas Aquinas lived for many years and there wrote his famous *Summa.* Here also in the sacristy of the church up in a gallery that runs around the walls near the roof, are the coffins containing the remains of former Dukes and members of the nobility of Naples, some of them having been placed there over four hundred years ago.

On the morning of the feast of St. Januarius, in company with Father Muller, a Professor of Philosophy at the Gregorian University, and Father Milone of Naples, I went to the Cathedral where the relics of the Saint were to be exposed. Such an immense crowd was gathered in the public square in front of the church, I scarcely thought it possible for us to enter. But being provided with special tickets as well as with the episcopal dignity, we were admitted through the entrance of the priests' house and thence to the sacristy. Here were gathered many priests and several Bishops, including an Armenian patriarch. Hearing English spoken by several of the clergy, I addressed them and found that they were English and American Redemptorists from Rome where they are taking extra courses of study in Theology and Sacred Scriptures.

After waiting in the sacristy for half an hour for Cardinal Giorgi, who at length arrived accompanied by the Apostolic Nuncio to Spain, the procession of the clergy and dignitaries started for the altar. It had to pass through part of the church before reaching the sanctuary, but so dense was the crowd that it soon ceased to be a procession; it became a struggle for each individual ecclesiastic assisted by police to force his way through. At last we, that is, all the dignitaries, for nearly all the priests were neglected or overpowered in the crush, managed to reach the sanctuary where we were ranged on the top platform of the altar with our faces towards the people. I had an excellent position, right next to Cardinal Giorgi. Immediately in front of us was the Arch-priest of the Cathedral holding in his hands the phial which contained the blood of Saint Januarius. Near by, on a pedestal was a large reliquary containing the head of the Saint, for he suffered martyrdom by decapitation. This reliquary was placed there, for it is said that the blood liquifies only when the phial containing it is brought into the presence of the head.

The Cathedral which holds at least ten thousand people was packed, even the sanctuary right up close to the Arch-priest who was holding the relic. In the front seats were ranged a body of women who led in the prayers and the invocations to the Saint. At a signal from the Arch-priest, they started to recite the Apostles' Creed, then the Doxology or "Glory be to the Father," over and over again, then the Litanies and other prayers. While they were doing so, the Arch-priest showed the clergy and people who stood near the phial so that all could see that it contained no liquid. He held it right up before my eyes and even allowed me to take it into my hands to inspect it more closely. What I saw was this: The phial itself is nearly circular in form with two flat sides of glass, very much like the lunette used for the Blessed Sacrament as it is placed in the monstrance for Benediction. At the bottom of the phial and filling it nearly two-thirds was a hard, dark-coloured mass, that seemed to adhere to the sides of the glass. That it was hard was certain, for when the phial was revolved and held upside down, the mass remained just as it was, the empty space being then at the bottom.

The Arch-priest would revolve it every few minutes; all this time the congregation led by the women in front kept up the prayers, beginning all over again when they had concluded the cycle of those prescribed. This went on for over half an hour, the voices of those praying, especially of the leaders, becoming louder and more vehement all the time. They were in dead earnest, and anxious, for it is a tradition that if the liquifaction takes place only after a long time, or not at all, then it is a sign that the coming year will not be prosperous, or will be disastrous.

At length when nearly three-quarters of an hour had passed, the phial in the meantime being held and revolved before our eyes, it was noticed by several that the dark, reddish mass was beginning to soften. The Arch-priest's attention too was called to it, and then he held it close to us so that we could see what was happening. There was no doubt about it, for I saw it clearly, the mass was beginning to soften. After a few moments, a liquid began to slowly trickle down the sides of the glass phial, for it was being held inverted, and settle at the bottom. It began to flow more and more freely until at last the whole mass had become completely liquefied, and flowed about in the phial.

When the people realized that what they had prayed for so ardently had at last taken place and in an unusually short space of time, they began to clap their hands and shout with joy right there in the church. Then the organ pealed forth the *Te Deum* which the whole congregation of over ten thousand took up and sang in Latin at the top of their voices, so filled were they with joy and exultation. It reminded me of the singing of the *Te Deum* or "Holy God" at the close of the May processions by the immense congregation in the Cathedral at Kingston, only this congregation was five times as large and the singing ten times as strong. While the *Te Deum* was being sung, cheering was taken up by the thousands outside the church who were unable to get in, and the cannon boomed for fifteen minutes to announce the joyful news all over the city. The day was a public holiday as well as a holy day of obligation in Naples. After the services, I visited a number of the churches and was surprised to see every one of them crowded with people attending Mass. There are nearly two hundred Catholic churches, and Masses had been going on in all of them from early morning.

But what about the liquefaction, you may ask, how is it to be explained? That it took place, I can testify for I was an eye witness in an exceptionally favourable position for seeing; and I can further testify that so far as I could see, no natural means were brought to bear that could produce it.

Furthermore, I am told that after many experiments, all attempts to reproduce it in other cases under similar circumstances have failed. It has taken place for centuries and has baffled all efforts of scientists and unbelievers to explain it. The Neapolitans firmly believe it to be a miracle worked by their Patron Saint whom they deeply venerate, and until it be explained by other than supernatural causes, who can say that they are wrong in their belief?

In the afternoon the streets of the city were filled with people all dressed in their best clothes walking about and enjoying themselves in quiet, holiday fashion. At night the principal thoroughfare was illuminated with great arches of electric lights stretched from curb to curb, and many of the private houses, too, were decked out in banners and flags, and illuminated with coloured lights. The Cathedral square was especially brilliant, and there a huge mass of people was gathered to listen to the band. I was particularly struck by the excellent behaviour of the crowds. All were gay and happy, full of life and spirits, but there was none of the rough horse-play and annoying of passers-by that characterizes so many of the street crowds on great holidays in America, and, I regret to say, even sometimes in Jamaica, Christmas Eve night, for example.

Such, in brief, is a description of my visit to Naples. Of course there is much more I could write about, but already this letter has passed all bounds, and other occupations call me. The Neapolitans are proud of their city and the scenery round about, but believe me, I have seen very little scenery in Europe that matches that of Jamaica; and when I tell people so over here, they look at me with amazement and a smile of incredulity. Nevertheless, it is true. And I fear that Jamaicans themselves do not realize sufficiently in what an earthly paradise God has placed them.

With kind regards to the Fathers, and all our members of the Church of Jamaica, I remain,

Yours sincerely in Christ,
W. F. O'Hare, S.J.

In July, 1922, Father Frederick Grewen, who had laboured on the Missions since the year 1911, was recalled to the States and his place as pastor at Spanish Town was filled by Father Henry Wennerberg. Father William Nevin also came from the States and the Faculty of St. George's College was augmented by the arrival of two Scholastics, Mr. David J. Moran and Mr. John F. Treubig.

In this same summer, Reverend Mother M. Alacoque was sent from the States to fill the office of Superior of the Franciscan Sisters in the Island. Just before her arrival, there passed away at the Convent on June 13, 1922, a notable lady in the person of Sister Mary Joseph. At the time of her death she was in her seventy-ninth year and had passed sixty-five years as a Religious in the Franciscan community in Jamaica. She was one of the two sisters named D'Aquin who were born in Jamaica of Haytian parents and who entered the Convent shortly after the coming of the Franciscan Sisters to the Island. The other sister, known in religion as Mary Clare, died at the Convent on November 3, 1922, after having spent almost sixty years in the Franciscan Community.

Father Patrick F. X. Mulry died on the night of Thursday, November 2, 1922, at St. Elizabeth's Hospital, New York City. After labouring in Jamaica for twenty-seven years, he went to the States in the Spring of this year in the hope of recuperating his strength for further service in the Mission. His hopes, however, were doomed to disappointment as the cause of his failing strength was a fatal disease. In the month of July he wrote to the Superior of the Mission:

> I've at last got out of the doctors that it's cancer that's ailing me, and not as hitherto given out to me, ulcer of the stomach. That means that my case is helpless and I must get ready very soon to give my final account with God. May the will of the Sacred Heart be done. I have no complaint, nor, indeed, reason to make complaint. I'd liked to have worked longer in the field of the Master, but it is He that has the say, and it's a privilege to have been allowed by Him to have had even the try I've had. May His mercy magnify to acceptance the little I wanted to do.

The funeral of Father Mulry took place on Saturday, November 4, from the Church of St. Francis Xavier, New York City. The celebrant of the Mass was Reverend Joseph A. Mulry, a nephew of the deceased, and son of the late Thomas M. Mulry. The Right Reverend John J. Collins, former Bishop of Jamaica, under whom Father Mulry served for many years, presided at the funeral service and gave the last blessing of the body. There were present in the sanctuary about one hundred priests and in the church besides the immediate relatives of the dead priest, there

Reverend Patrick F. X. Mulry, S.J.
Besides his work in Kingston, Father Mulry labored energetically in the outlying Missions.

were delegations of nuns, laymen and laywomen, representing the various charitable activities with which the Mulry family has been identified in New York. The remains of Father Mulry were buried at the Jesuit Novitiate, St. Andrew-on-Hudson, Poughkeepsie, New York.

Father Mulry was born on December 3, 1860, in lower West Street, New York City. At an early age he accompanied his family to Kenostia, Wisconsin, but returned after a few years to take up residence again in New York City. He received his early education with the Christian Brothers, and entered the Novitiate of the Society of Jesus at West Park, New York, on August 6, 1877. He was ordained to the priesthood at Woodstock, Maryland, by Cardinal Gibbons in the June of 1893. With him were ordained Fathers James V. Kelly, Peter Kayser, Joseph Prendergast and William Coyle, the five priests who celebrated the Silver Jubilee of their Ordination in Jamaica on June 28, 1917. Father Mulry first came to Jamaica in April, 1894, accompanied by Father John (now Bishop) Collins and Father Andrew Rapp. These three were the first Fathers of the Maryland-New York Province to come to Jamaica. At first Father Mulry was engaged in parochial work at Holy Trinity Church, Kingston, and at the same time took charge of the Spanish Town Mission. Afterwards he worked for a number of years on the Missions in the Parishes of St. Ann and Portland. He was Superior of the Missions from October, 1903, to March, 1906, when Father Collins was made Vicar Apostolic and Superior. Father Mulry's name is identified with many works of zeal in the city of Kingston. He was for many years Moderator of the League of the Sacred Heart, the St. Vincent de Paul Society, the Knights of St. John and the Ladies' Auxiliary. Throughout his active life of ministerial duties, he ever kept his mind fresh and stored by constant reading and writing. For many years he was editor of *Catholic Opinion* and his logical mind, accurate information and able pen, made him a controversialist to be respected. While engaged in work in Kingston, Father Mulry never lost his interest in the outlying Missions, and during this period he looked after the congregations at Whitehall, Matilda's Corner and Gordon Town. His great activity in the city of Kingston and his connection with so many stations in the country made him a well known and much esteemed character throughout the length and breadth of the Island.

In addition to burning zeal and great mental power, he had a sincere, unselfish, loving and lovable disposition. And it was the combination that made him the great and beloved Father Mulry. He won the esteem of those that differed from him in opinion. He manifested a fatherly and personal interest not only in all works undertaken by himself or others for the glory of God, but also in every family and child that he knew throughout the Island. His simple piety, his great faith and his burning love for the Sacred Heart of Jesus ever proved a spiritual force for those for whom he worked as well as for the religious brethren with whom he lived in community. His is a name written large in the history of the Catholic Church in Jamaica and very deeply engraved in many hearts.

CHAPTER VIII

AN HISTORIC EVENT

HIS LORDSHIP, BISHOP O'HARE, returned to Jamaica on January 15, 1923, accompanied by the Very Reverend Laurence J. Kelly, Provincial of the Maryland-New York Province of the Society of Jesus. The Father Provincial spent about a month in the Island, visiting the various works of the Mission, and on his departure communicated his impressions about things Jamaican and missionary in the following letter addressed to the editor of *Catholic Opinion:*

> Many thousands of people have visited Jamaica, that "beautiful isle of the sea," and have been impressed quite as wonderfully as I have been the past month by its fairyland scenery enhanced by its ever verdant mountains and valleys, hills and dales, and by its skies of clearest blue and its picturesque coastline and all the countless details that go to make it one of God's fairest beauty spots. Not a few of those visitors have written their impressions, and much better than I could hope to do. So I need not add to the making of books of poetry and description, but shall rather give a few impressions of another kind.
>
> As my object was to visit the Reverend Fathers and to be a witness of their labours in that part of the vineyard of Christ, I was not looking for merely natural beauty in Jamaica. What is being done there by our Lord's heroes and heroines has a very much higher beauty, all its own; and of that there was an abundance to console and edify all the rest of one's days. One thing becomes evident to even the casual tourist in Jamaica, namely, the poverty and the struggle for existence which very many of its population must maintain in spite of the luxurious vegetation, the fertility of the soil and the favourable condition of the climate. And as our missionaries, obedient to that commission

of Christ: "Go ye into the whole world and preach the gospel to every creature," must address themselves to the multitude and labour in the midst of so much poverty, it is easy to conclude how hard their life must be, and what sacrifices they must be prepared to make. But I never saw so much genuine happiness nor such whole-souled generosity, with all those handicaps, as I was privileged to witness in the city of Kingston itself and in the Sisters' schools and institutions both in Kingston and in the outposts of the Island. Surely, I said, the finger of God, yes, the mighty arm of God, is there to make possible such heroic, cheerful, persevering toil in the midst of life and death, sickness and suffering, whether for the helpless, homeless little ones or for the feeble and decrepit. I can never tell how profoundly I was impressed and edified by the ministration of those whose duty it is to visit and console the afflicted ones of the flock confined in the poor houses, hospitals, yes, and in the leper asylum; for Jamaica naturally has its hundred or two lepers in a population of almost a million, but segregated and cared for most humanely by both Church and State.

Nor can I overlook the Fathers on the Mission, some of them at the very ends of the Island. As my own missionary experiences in Maryland were much like theirs, I was eager to see their churches and chapels and their habitations; to measure the distances they had to cover between their Missions and on lonely calls to the sick; to get an idea also of the heights they have to climb to reach their ecclesiastical fortresses and citadels here and there among Jamaica's glorious mountains. Except for the hill-climbing and the heat which must be intense in the summer months, I found many points of similarity between the Maryland and Jamaica Missions. The Fathers who laboured in both, have found the same. The heat in Jamaica is about balanced by the winter cold and hardships in southern Maryland; but for other reasons, we must yield the palm to the apostles who toil in that land of the Southern Cross. May God bless them and may the Spirit of Christ ever dwell in them to inspire and hearten them and to make their labours fruitful a thousand fold!

The work of the Fathers is essential; that is quite certain. But they are candid to admit, and it is most evident to any observer, that the hope of the Church for spreading the benign Kingdom of Christ throughout the Island, her hope for conquering every heart to His truth and grace, lies in the persevering indomitable teaching of religion—such work as the Sisters and their aides are doing in Kingston and vicinity and at certain strategic points on the Missions. God grant that it may soon be possible for His Lordship to multiply their numbers and the centres of their Christ-like activities! In the meantime the instruction work of catechists and other lay teachers should go on; for all will depend sooner or later upon the generation now growing up, and upon the youngsters still below the teens.

One can see that the higher education of Catholic youth, as now so efficiently promoted at St. George's College and by the good Sisters in their schools, is one of the most powerful factors that is going to do most for the material happiness and welfare of the whole people, to say nothing of its influence on staunch Christianity and morality. May we not hope to see that influence still farther extended to every part of Jamaica? The St. George's Catholic Club will help; the fine body of Alumni of St. George's College will help; so will the Society of Christian Doctrine at the Cathedral and elsewhere if properly organized; and so will your devoted and energetic Catholic women who are always in evidence when anything is to be done for God, and the Church, and humanity. All these forces and assets must give great comfort to the heart of your zealous and courageous Bishop, a true Shepherd of the flock of Christ; for his only desire is to bring every heart to the Master and the Master to every heart.

The position of a magazine like *Catholic Opinion* is quite unique in Jamaica. It has the field practically to itself. We would be happy to see it more liberally patronized and supported by Catholics in all the Missions. Let me say that the world outside, as well as your own little world, would be glad to find more news from the Missions in its columns, as was once the vogue. Catechists could make very good use of its stores of Catholic instruction and narrative when holding their classes. In fact, a good paper like *Catholic Opinion* will circulate life and strength and vigour through the whole moral body, the entire Catholic people of Jamaica, even as the blood, circulating in the human body, brings life and energy and health and growth to every member.

I wish you would remember me very kindly to His Lordship, Bishop O'Hare, to Very Reverend Father Delany, and to all the Reverend Fathers and Scholastics and Brothers, and to the many good friends I made during my all too brief stay in Jamaica. Remember me at the altar.

Faithfully yours in Christ,
Laurence J. Kelly, S.J.

His Eminence Cardinal Dougherty, Archbishop of Philadelphia, and His Grace, Most Reverend George W. Mundelein, now Cardinal Archbishop of Chicago, were among the visitors who called at Jamaica in the month of January of this year. The visit of Cardinal Dougherty was notable in that it was the first time a Prince of the Church had been in the Island. Another visit that was greatly appreciated by the Kingston congregation was that of an Italian Opera Company, which while filling an engagement at the local theatre contributed sacred selections to the musical programme at the High Mass on Sunday, January 21.

One of the few things that escaped demolition at old Holy Trinity in the earthquake of 1907 was a marble statue of the Blessed Virgin which had been purchased some years before by the members of the Ladies' Sodality. When the new Cathedral was completed, the late Father Harpes, assisted by Mr. Braham Judah, erected a large grotto in the grounds back of the Cathedral and placed in it the cherished statue of Our Lady. The grotto was further improved and beautified about this time by the erection of a substantial iron railing, the gift of a Sodalist, Mrs. Ruth Pierce of Kingston. Through the generosity of the Honorable George McGrath, Custos of the Parish of St. Catherine, the Cathedral was further beautified by the addition of a substantial Baptistry. It consists of a large font of Italian marble enclosed with a high grill of solid brass, and was specially designed to fit in with the architecture of the Cathedral by the Gorham Company of New York. The Baptistry was solemnly blessed by His Lordship, Bishop O'Hare, on Sunday, May 13, 1923, and by the will of the donor is to stand as a religious memorial to his eldest son, George Noel Scott McGrath, who died of injuries received in the World War.

The summer never fails to bring changes in the personnel of the Mission. After spending six years on the Brown's Town Missions, Father Joseph Healy was recalled to the States. Father Joseph Lowry, who came to the Island in 1921 and after teaching for some months in the College was stationed at Port Antonio, was also recalled. He was succeeded by Father Oliver B. Skelly. Father George F. McDonald came to take the post of Headmaster at the College, while Father Wheeler replaced Father Halliwell on the Missions at Savanna-la-Mar. Father Cornelius A. Murphy took up the care of the Missions in Trelawny and after covering the wide field, registered his impressions as follows:

> Brown's Town is the centre of a very widespread Mission which has no large Catholic body in any one place so that the Pastor has to do a great deal of moving about but is consoled by the response that his efforts meet with on all sides. The month begins with Mass at Refuge in Trelawny on Saturday, and Communion at six on Sunday morning. Then Falmouth is visited and Mass said at seven, after which a return is made to Refuge for its Mass at ten. Mass is said here also on Monday and Tuesday. The Saturday before the second Sunday finds the Pastor at Alva for Mass at seven-thirty on the second Sunday, after which six miles of rough road take him to Murray Mount for Mass at ten. The next Saturday night is spent in St. Ann's Bay where Mass is celebrated at seven on the third Sunday, and then comes Mass at ten in Brown's Town. The fourth Sunday is the reverse of the second,

Mass being at Murray Mount at seven-thirty, and at Alva at ten. When there is a fifth Sunday, Mass is said at Linton Park, and here also Mass is celebrated on the Thursday following the first Sunday. Somerton has no Sunday Mass but has it on the Wednesday following the second Sunday. Every second month beginning with January, Mass is celebrated at Locheroch Side near Bamboo, at Chesterfield and at Farm Hill on the White River. Mary's Valley is visited from time to time for the sake of those who cannot go to any of the regular stations.

Some of the stations are easily reached by good roads but even a Ford cannot take the last part of the way to Somerton and to Mary's Valley, so the journey has to be finished on horseback, while the last mile of the road to Refuge, Murray Mount and Linton Park are so bad that going over them is anything but a pleassure, and Rufus Marson who drives the car has to use all his skill.

Brown's Town has a church and so have Alva, Somerton and Linton Park, but at Murray Mount the same building serves as church and school, while all the other places have to use the Court House or a private residence. At these latter places use is made of an altar-set that folds up into a small case, such as was used at the front in the war. There are schools at Alva, Murray Mount and at Carnie, where, however, there is no station.

Benefactors in the United States send a constant supply of Catholic magazines and these are distributed to the no small benefit of those who receive them and, in the same way, contributions of money are sent to the Mission without which it is hard to see how it could continue as things are at present. Though the people served by the Mission are for the most part poor, often very poor indeed, they are showing a fine spirit of generosity and the Pastor has well-founded hope that before long the Mission will need outside help much less, if at all. (*Catholic Opinion,* February 19, 1924.)

St. Joseph's Church, Spanish Town, celebrated the Golden Jubilee of its foundation on March 4, 1923. The

Pastor, Father Henry P. Wennerberg, sang solemn high Mass in presence of His Lordship, Bishop O'Hare, and Father James V. Kelly, a former pastor of the church, preached the sermon which was reminiscent of the heroes of Christ who had been attached to the Mission from Bertolio to Grewen. In the evening, Father Delany preached a panegyric on the Patron of the church and the day's celebrations were concluded by solemn Benediction of the Blessed Sacrament.

A new chapel at Devon Pen was completed by Father Francis Kelly and solemnly opened by the Bishop under the patronage of St. Catherine of Sienna, on September 16, 1923. Devon Pen is situated on the "Junction Road" about five miles beyond the Castleton Gardens. This Mission was started in 1899 by Father Denis Lynch in a little frame building that served as church and school. For a time it was under the priests who successively had the care of souls in the Parishes of Portland and St. Mary, but in recent years has been an outpost of the pastor of the Above Rocks District. In the following year, on August 31, Father Kelly dedicated a little chapel to Our Lady of Lourdes at Rock Hall which is situated in the mountain ridge that runs between Above Rocks and Kingston. The finest church that has been erected on the Missions in recent years is that of the Holy Family at Cassava River. The Mission was started by Father Collins in 1898, the year in which the feast of the Holy Family was proclaimed, and this accounts for the title of the church. Being situated within a few miles of Above Rocks centre, the Cassava Mission, since its inception, enjoyed the regular attentions of a priest and for that reason grew steadily. Father Maurice Prendergast did a great deal to develop the property and Father Joseph Williams built a very substantial little residence for the priest. When Father Francis Kelly was appointed to the care of Above Rocks district, he began planning for the church that was needed for the growing congregation at Cassava River. It was slow work and called for a combination of perseverance and ingenuity. But Father Kelly had both, and finally succeeded in erecting a very beautiful and substantial church. The corner-stone was laid on November 2, 1923, and on New Year's Day of the following year the church was solemnly opened by His Lordship, the Bishop.

On January 1, 1923, Sister M. Bonaventure of the Order of St. Francis died at the Convent of the Immaculate Conception. Her parents, John and Susan Casserly, were the proprietors of a large coffee plantation in the Blue Ridge Mountains called "Charlottensburgh," where, through many years, the early Fathers of the Mission were accustomed to say Mass, to make their retreat and to spend a holiday. Sister Bonaventure was born at "Charlottensburgh" on March 27, 1861, and entered the Franciscan Convent in Kingston at the age of eighteen. A niece of Sister Bonaventure, Miss Kathleen Casserly, made her profession in the Mercy Convent at Kingston on October 21, 1922, and is known in religion as Sister M. Dorothy.

Father Edward McGrath died at Washington, D. C., on March 4, 1923, in the sixty-seventh year of his age. He had been stationed in Jamaica from 1897 to 1903 and for a part of that period was Headmaster of St. George's College. After his return to the States, he was appointed Rector of St. Peter's College, Jersey City, and at the time of his death was attached to Holy Trinity Church, Georgetown, D. C., where, in addition to parochial activities, he became well known throughout the Archdiocese of Baltimore as an apostle of the Holy Name Society.

On April 10, 1923, a tragedy occurred in the Caribbean Sea that gave a shock to the Catholics in the Vicariate of Jamaica. The Right Reverend Bishop Hopkins, Vicar Apostolic of Belize, British Honduras, and two Sisters of the Mission, together with twenty other persons, were drowned when a small passenger boat in which they were making a journey from Belize to Christobal sprang a leak and sank. The body of the Bishop was found two days after the drowning and taken to Belize for burial. Charles Frederick Hopkins was born at Birmingham, England, on March 25, 1844. After making preliminary studies at Ascott, he followed the profession of medicine and at the age of twenty-four secured a membership in the Royal College of Surgeons. Answering a higher call, he gave up the practice of medicine and entered the Society of Jesus on September 7, 1868. Two years later, he was sent to British Honduras and after labouring there for eleven years, he was appointed Vicar Apostolic for the Colony and consecrated at St. Louis, Mo., on November 5, 1899, as Titular Bishop of Athribis. Bishop Hopkins was succeeded as Vicar Apostolic of Belize by the Rt. Rev. Joseph Aloysius Murphy, S.J., who was consecrated Titular Bishop of Birtha at St. Louis, Mo., on March 19, 1924.

In less than a year after celebrating her sixtieth year of Religious life, Sister M. Xavier died at the Franciscan Convent, on June 15, 1923. She was born in Jamaica in the year 1863, and was a sister of the late Mr. Charles A. Chevolleau and an aunt of Mr. Arthur Chevolleau, the organist at Holy Trinity Cathedral. In the following month, on July 20, Sister M. Catherine died at the Duke Street Convent. Early in May she had celebrated her fiftieth year as a member of the Franciscan Order, and had spent more than a quarter of a century teaching in the elementary schools in Spanish Town and Kingston. A few months later, the Franciscan community lost another member in the person of Sister Francisca who after a life of devoted service in the elementary schools, died at the convent on September 6, 1923. Mr. Arthur Spratt, a gentleman of fine qualities and a devoted church-worker, died in Kingston on August 16, 1923. He was a convert to the Faith and at the time of his death was Chief Clerk in the office of the Administrator General. For a number of years he gratuitously managed all the details connected with the bench-rent in Holy Trinity Cathedral. It was through the zealous efforts of Mr. Spratt that a branch of the Knights of St. John was established in Jamaica, and for a number of years he was President of the local organization.

Father Joseph Ford was transferred from Port Antonio in the Spring of 1922 and stationed at Richmond as a new centre for the surrounding Missions. In this field he seems to have developed a magical power for building churches. A new church dedicated to Our Lady, Star of the Sea, was built by him in the town of Port Maria and formally opened by Bishop O'Hare on June 17, 1923.

The town of Mandeville, which is the Mecca for the tourists both foreign and local, had for years presented the problem of finding a suitable place for holding divine service. As early as the year 1905, Father Bridges had said Mass in the town and occasionally thereafter services were held in private houses or in hotels. Through the greater part of the year 1917, Father Emmet provided regular monthly Mass, but no permanent development in the way of a place of worship resulted. Early in the year 1924, however, Bishop O'Hare acquired a little structure of concrete which was afterwards thoroughly renovated and converted into an attractive little chapel. Mass was said for the first time in this chapel in July, 1924.

After Bishop O'Hare had sold the Vicariate property known as Donnington in western St. Mary's Parish, it was successfully developed by a land scheme that attracted a number of small settlers to the locality. To meet the needs of the growing congregation, Father Ford replaced the old church at Donnington by a larger and more substantial structure. This building is unique among the churches of the Mission, in that it is a memorial church, the greater part of the funds for it having been contributed by Miss Rose Schmitt of Brooklyn in memory of her mother. The church was solemnly blessed by Bishop O'Hare on March 4, 1924. In the course of the year 1926 Father Ford built two new chapels for sections of the congregation that had been frequenting the Donnington church. The first was built at Jeffrey's Town, about five miles beyond Donnington. As noted in a former chapter, there had been at this place, then more commonly known as Salisbury, a mission chapel up to the time of the hurricane of 1880. The second chapel was erected at the mission station known as St. Mary's, Mile Gully, a section of the country numbering some two hundred Catholics and situated midway between Donnington and Preston Hill. The baptismal records from 1869 to 1881 tell of a church that stood in Agualta Vale on a plot of land that is still known as "Church Piece." Nothing remains of the chapel and Agualta Vale is an uninhabited section of the country bordering on the seaport town of Annotto Bay. In this little town Father Ford opened a Mission in the course of the year 1923 and four years later, by the joint assistance of the "Little Flower" and Mr. Roy Johnson, built a chapel there, which was dedicated on July 24, 1927, under the title of St. Theresa of the Child Jesus. It is hoped that this little church may prove to be a popular shrine of St. Theresa of the Child Jesus and through her intercession revive the ancient Faith in this section of Jamaica.

The Kingston community was shocked to hear of the death of Father Aloysius Higgins on December 21, 1923. His great energy and kindness of heart had made him well known not only to the people of St. Anne's Church of which he was pastor, but to all classes of people in and about the city of Kingston. After an illness of only a few days, he died at St. Joseph's Sanatorium on the morning of December 21, and on the afternoon of the same day he was buried from his own church at the request of the people whom he served. His Lordship, the Bishop, and nearly all the Fathers of the Mission were present in the sanctuary for the burial service and hundreds of people followed the funeral to the cemetery where the remains of this truly apostolic man were laid to rest beside the remains of those other valiant priests who have laboured and died in Jamaica. Father Higgins was born at Roxbury, Massachusetts, on June 8, 1882. He entered the Society of Jesus on August 5, 1900, and was ordained at Woodstock, Maryland, on June 26, 1916. Three years later he arrived in Jamaica and at once took up his work as pastor of St. Anne's Church, Kingston.

The Sisterhoods also suffered losses by death at this time. Sister Edmunda, who came to the Island in 1916 and had taught with marked efficiency in the St. Aloysius' Boys School, died at the Franciscan Convent on January 16, 1924. Sister M. Cecelia of the Order of Mercy died on April 5, 1924, at St. Joseph's Sanatorium. She was born in England and at the age of nineteen became a convert to the Catholic religion. A few years later, in 1911, she left her native land and came out to Jamaica to join the Sisters at Alpha among whom she was for many years the much respected and esteemed Mistress of Novices. Father John Errington died at Roehampton, England, on March 11, 1924, in the seventy-fifth year of his age. In the year 1891 he came to Jamaica where he taught in St. George's College, and later had the care of the Missions in the Cornwall and Middlesex Parishes. In the year 1893 he was transferred from Jamaica to Barbados.

In the summer of 1924 Bishop O'Hare went to the States, chiefly to undergo medical treatment. He returned before the end of the year, apparently in good health and threw himself with great zeal into the works that awaited his attention. The same summer brought several changes in the personal status of the Mission. Father Cornelius Murphy was called to Kingston to act as Minister at the Fathers' residence and was succeeded at Brown's Town by Father Joseph B. Morning. Father Joseph S. Knight, on his arrival from the States, was appointed pastor of St. Anne's Church, Kingston. Father Daniel I. Cronin was recalled to the States after six years of splendid service as a teacher in the College, as parish priest in Kingston and as editor of *Catholic Opinion.* Father Alfred B. Oates came to do parish work in Kingston and the editorship of *Catholic Opinion* was assigned to Father Joseph A. Dougherty. To his clever pen we are indebted for the following record:

> *And they brought to Him young children, that He might touch them. And the disciples rebuked them that brought them. Whom when Jesus saw, He was much displeased and saith to them: Suffer the little children to come unto Me and forbid them not: for of such is the Kingdom of God. And embracing them and laying His hands on them, He blessed them.*

> In the afternoon of the Sunday which closed our mission at Holy Trinity Cathedral, mothers and fathers, big sisters and brothers, aunts and uncles, grandparents and godparents, cousins and guardians brought

to our Lord children—an army of them, that He might bless them. And there was none to rebuke them that brought them. Modern disciples of the Master, profiting by the mistake of His first companions, following what was probably their own practice after that reproval, and wishing the younger parishioners to share in spiritual benefits which they had come from the United States to dispense, Father Hargadon and Father McFadden extended to the babies an invitation to an "At Home" to be held in the House of God at 3.30 P. M., on the first of February, 1925, Kingston, Jamaica, R.S.V.P.

The guests responded. "And all the city stood before the Lord with their little ones."

What a sight! What a sound!

Our great Cathedral has often been filled:—rarely with such a congregation—infants-in-arms, crawlers, toddlers, strutters, fat, plump, pudgy, normal, thin and very thin, yes and sickly, poor things! All colours of complexion, white and near white, brown and browner, near-black and black. All colours of clothing and shade of each colour, a rainbow shattered and scattered, blue hats, yellow dresses, pink stockings, white shoes. Here is a family of four. Mother in green gown and gold hat holds little sister whose head is hidden beneath velvet, flaring red. Father in checkered suit clasps the hand of little brother whose pantaloons are of the same velvet, probably, the same flaring red, undoubtedly. Nurses are conspicuous in blue and white uniforms. Sisters of Mercy lend a contrast with their sombre habits.

What a sound!

A chorus of Ishmaels. Of each might be repeated the message to the handmaid of Abraham's wife: "An angel of God called to Agar from heaven, saying: Fear not: for God hath heard the voice of the boy from the place wherein he is."

All the emotional tones blended in one grand harmonic ensemble, sorrow, fear, distress, Uh-huh! Whee! Yaow!—hope, joy, love, Blah! Coo! Mama. It was only their version of "Hosanna to the Son of David!" On the day of our Lord's triumphal procession into Jerusalem, "the chief priests and scribes, seeing the wonderful things that He did and the children crying in the temple, were moved with indignation." If today, some well-meaning Pharisee, over-zealous for dignified silence in sacred places, had objected to our holy tumult, the Son of David would have quoted again the third verse of the eighth psalm: "Yea, have you never read: Out of the mouths of infants and sucklings Thou hast perfected praise?"

Here was a choir of holy innocents singing a song without words, to music written by Him Who composed a symphony for the thunder, a melody for the thrush. "And they sang to Thy Holy Name, O Lord, and they praised with one accord Thy victorious hand. For wisdom opened the mouth of the dumb and made the tongues of infants eloquent.

Altar-boys and clergy entered the sanctuary. Father McFadden, S.J., of the Mission Band, was assisted by visiting clergy: Reverend J. E. Connell, Pastor of the Church of the Immaculate Conception, Washington, D. C., Reverend J. E. Wade, Pastor of the Church of Saints Phillip and James, Baltimore, Maryland, and Reverend F. A. Byrne, a professor at Columbia College, Dubuque, Iowa. The blessing and dedication of the children began with the Sign of the Cross and the reading of the 112th Psalm:

> *Praise the Lord, ye children: praise ye the Name of the Lord. Blessed be the Name of the Lord: from henceforth now and forever. From the rising of the sun unto the going down of the same: the name of the Lord is worthy of praise.*
>
> *The Lord is high above all nations: and His Glory above the heavens. Who is as the Lord, our God, who dwelleth on high: and looketh down on the low things in heaven and in earth?*
>
> *Raising up the needy from the earth: and lifting up the poor out of the dunghill. That He may place him with princes, with the princes of His people. Who maketh a barren woman to dwell in a house, the joyful mother of children.*
>
> *Glory be to the Father and to the Son and to*

Men's Mission Service, Holy Trinity Cathedral.
Bishop Dinand Confirms a Class of Chinese.
Students of St. George's College.

the Holy Ghost. As it was in the beginning, is now and ever shall be.

Our help is in the Name of the Lord, Who hath made heaven and earth.

Our God is merciful, Who keepeth little children.

Lord hear my prayer, and let my cry come unto Thee.

The Lord be with you. And with thy spirit.

Let us pray.

O Lord Jesus Christ, Son of the Living God, begotten before all ages, Who didst wish however to become a Little Infant, and loving the innocence of childhood, didst draw tenderly to Thyself little children and embrace them and bless them: direct these little infants in the blessing of Thy Sweetness and grant, we beseech Thee, that their souls may escape the corrupting influence of wickedness and that, advancing in age and wisdom and grace, they may always be most pleasing to Thee Who livest and reignest with God the Father, in the Unity of the Holy Ghost, God, world without end. Amen.

While favours were being sought in solemn prayer the beneficiaries themselves were strangely indifferent. Jonathan sat in mother's lap tasting the edge of a hymn-book. Ruby jangled a pair of glass beads to the delight of surrounding eyes. Ivy pointed to something over there which grandma pretended to see. Alexander with chin on his father's shoulder subjected the choir to long and critical scrutiny. On the Epistle side and half way up the aisle, a young couple were having a time of it trying to keep their half dozen in order, and all the while over and around them the sun, aslant through a stained glass window, was spreading a tinted halo.

During the reading of the prayers, the priest's voice could not be heard. He made no effort. The contest was too unequal. But now he pauses and waits for a lull. "Hush! Hush!" went through the church. Slowness and distinctness with extra volume helped to broadcast the message: "As I go round with the Holy Water, take the baby's hand and help it to make the Sign of the Cross." Then began the sacred shower and eagerness to be in it. Late-comers swooped up their charges and scurried to points of vantage. One lady ducked her baby into the spray for fear of missing a possible drop. The procession is held up. A whispered conference. A special sprinkler full for a little one, no doubt a sickly little one.

Returning to the pulpit, Father McFadden made as though he would speak. The elders did their best to obtain silence, the youngers did their best too. By putting both hands to both ears, you might learn that all the children were about to be consecrated to God through two representatives, the littlest boy and the littlest girl. The choice fell upon Noel Phillips and Gloria Foster. When the Anointed of the Lord, clad in cassock, surplice and stole entered the Holy of Holies with a bundle of humanity cradled in his arms, ripples of laughter ran through the congregation. Our Lord looking out from the Tabernacle must have smiled Himself as He waited to welcome them. And when the baby was brought right up to His Altar and laid right on His own consecrated altar-stone, I fancy that Jesus of Nazareth was thinking of the day long ago when His Mother Mary and Saint Joseph, carrying two turtle-doves, came to the Temple to present Him to the Lord. It was on this very day that Simeon, "just and devout" took the Consolation of Israel into his arms.

All who could, rose and strained their necks. Those who could not, were lifted up to see.

Benediction of the Blessed Sacrament followed. Then our Lord Himself, who two thousand years ago had said, "Suffer the little children to come unto Me" on this day, our Lord Himself, the very Same, blessed the sons and daughters of Jamaica.

During the entire service, the infantile oratorio was varied in measure and volume: *Adagio* moving through *Allegro* to *Spiritoso;* now *Crescendo,* then *Diminuendo* into almost a lull; but never a pause, never a full stop. The tender vocal organs showed no signs of exhaustion with effort, no indication of weakening with time; nay, rather appeared to be improving with practice. And then, when choir and people joined right heartily in "Holy God we praise Thy Name" the tiny troubadours, spurred by instinct of rivalry, filled their lungs and burst forth in one grand finale.

"And they sang to Thy Holy Name, O Lord, and they praised with one accord Thy victorious hand. For wisdom opened the mouth of the dumb and made the tongues of infants eloquent."

At the bottom of the church steps, a Sister of Mercy was assembling orphans in institutional blue for the homeward march to the Industrial School. A priest passing asked with a smile, "What did you think of the celebrations, Sister?"

"May the Good Lord forgive me, Father, I never said a single prayer. I was laughing the whole time."

CHAPTER IX

THREE SHEPHERDS

THE notable development that manifested itself on the country Missions during these years must have been a source of comfort to Bishop O'Hare in his periods of poor health and enforced absence from the Vicariate. In the western Parishes, Father Ferdinand Wheeler wrought wonders in church construction. St. Joseph's Church at Savanna-la-Mar was considerably improved and beautified, and at Black River, the dilapidated "Tamarind Cottage" was disposed of and the Vicariate building, known as the Club House and situated on the principal street of the town, was converted into a very neat and serviceable chapel. The new chapel was opened under the patronage of St. Francis Regis on February 5, 1924. In the following year within the space of ten days Father Wheeler opened two new chapels. About six miles from Top Hill there is a district known as Revival which was occasionally visited by Father Dupeyron and the priests who followed him into the western end of the Island. As noted in a former chapter, Father Tauer, in the year 1881, changed the mission centre to Top Hill and established there the chapel and school. But most of the parishioners were settled at Revival and remained there. They were occasionally visited by a priest and attempts were made at an improvised chapel. Here at Revival on March 19, 1925, a new and very solid little church under the patronage of St. Charles Borromeo was solemnly dedicated by Father A. M. Thibbitts, assisted by the Pastor, and Father Joseph Dougherty who was sent from Kingston to represent His Lordship, Bishop O'Hare. Beyond Revival and almost at the extreme end of the Island there is a place known as Brighton which for years has had an occasional visit from the priest. A new chapel was built here and dedicated by

His Lordship, the Bishop, under the title of St. Francis of Assisi on March 29, 1925. The new chapel was made possible through the generosity of Miss Catherine W. Clark of Boston who contributed the funds, and of Mr. Cecil Gordon, a local inhabitant, who furnished the land and lumber for the building. After many years of faithful struggle, the Catholics at the old Mission of Pisgah at last came into prospect of a substantial stone church under the pastorate of Father Wheeler. The funds needed for the new building came largely from the generosity of a former pastor, Father James J. McDermott, and from sources inspired by him. The cornerstone was laid on December 28, 1924, and the church was finally completed under Father Kempel in the year 1929.

Under Father Chetwood's devoted care, the Mission served from Montego Bay showed marked progress. Before leaving the Island in 1922 he had been planning for a new church at Lucea, and, what was perhaps more important for the Faith in Old St. James, he had taken definite steps for the establishment of a community of Sisters at Montego Bay. Father Thibbitts who succeeded him pushed both of these plans to completion. In the course of the year 1924 he erected at Lucea one of the finest Mission churches in the Island, and named it St. William's after the patron saint of the Bishop, William O'Hare. Mrs. Bradbury C. Chetwood, the mother of Father Chetwood, died in New York on January 31, 1924, and in her will she made provision for the establishment of a convent school at Montego Bay. The school was opened at Prospect Hill in September, 1925, by the Franciscan Sisters, and is known as "Mount Alvernia." After leaving Jamaica, Father Chetwood was assigned to the faculty of Georgetown College in Washington, D. C., and in the course of the year 1926 he published a little volume called *Protestant Christianity* in which the following has reference to his days in Jamaica.

> I remember quite recently in a prosperous British colony when the Anglican Bishop received a mitre from some of his ritualistic flock. At once a storm of pro-

test was heard from those who thought such things Roman innovations. The good Bishop poured oil on the controversy at length by proclaiming that he would use the mitre in his visitations only in those places where his flock would not be offended by it. Let no one pope it over the Church of England! Again, it was not long ago my privilege to enjoy the cordial acquaintance of a dignitary, lower than a bishop, of the same Church. We were conversing once on religious matters and he assured me that his theological opinions coincided pretty much with my own. "And do you teach such doctrines to your people?" I inquired. "Ah, no!" he replied. "For I have a mixed congregation and many would not appreciate them." Verily, let no one pope it over the Church of England! Finally, I once had as the companion of a long railroad journey an excellent bishop of the Anglican communion. He was very High Church and, withal, a thorough Christian gentleman. We found many sympathetic subjects to discuss until, at last, the way opening naturally, I asked his permission to propound him a question. With sincere courtesy he consented and I proceeded to state the examples of two Anglican clergymen, both well known to him and both active and in excellent standing in the ministry. One openly maintained that the Eucharist contained the Body of Christ together with His Divinity and so demanded our adoration. The other equally openly held the Eucharist to be a purely commemorative rite with no Christ present in it whatever. "Now how, my lord," said I, "do you reconcile this with membership in the same communion?" The good man answered a little sadly, but without protest: "That is one of the weaknesses of our Church." All honour to his noble sincerity, and no honest man can gainsay his words and call that "weakness" local or limited to here and there. That weakness is the gaping wound which Henry's hand inflicted on the English Church through which her spirit fled and which time shall never heal.

The Church of Sts. Peter and Paul at Matilda's Corner, which was started by Father Dupont in the year 1850, celebrated the seventy-fifth year of its foundation on July 14, 1925, under the pastorate of Father Joseph M. A. Kelly. Mr. James Richardson, a lay-catechist, who for many years had contributed devoted services to the congregation at Matilda's Corner as well as to other Missions in the suburbs of Kingston, died at his home in St. Andrew on July 14, 1924. The Sts. Peter and Paul Church, as well as several other Missions in the Island, had often been helped by the zeal and generosity of Mrs. Margaret Willis, an American lady residing in Jamaica, who died at May Pen on January 27, 1925. Mr. Charles J. Baptiste died at Kingston on December 29, 1924, in the eighty-second year of his age. His was a life full of zeal for the Faith and heroic devotion to the poor. For twenty-six years he was a regular visitor at the Union Poor House in Kingston, teaching catechism to the inmates, conducting religious services for them and exerting himself in every possible way to bring them comfort in their misery. At Poughkeepsie, New York, Father Patrick H. Kelly died on May 20, 1925. He had been stationed in Jamaica from 1894 to 1898, occupying the post of Headmaster at old St. George's College. Sister M. Emmanuel of the Order of St. Francis died at St. Joseph's Sanatorium on July 31, 1925. She had spent most of her Religious life teaching in the States and returned to Jamaica, broken in health, a few years before her death. Sister Emmanuel was a native of Jamaica and a member of the Burger family which for years has been conspicuous for devoted services in the Kingston congregation. Following the record of so many deaths, it is heartening to note the number of Religious vocations that were answered by natives of the Island during this period. At the Duke Street Convent, Sister Mary St. John, who was Miss Isabelle Branday of St. Andrew's Parish, made her solemn profession in the Order of St. Francis, and on the same occasion, Miss Eloina Palomino and Miss Victoria Ferreszadie, both natives of Jamaica, made their first vows. About the same time Miss Lanyan, the daughter of the veteran catechist, Mr. Charles Lanyan, entered the congregation of the Holy Family in New Orleans, Louisiana.

For the holy priesthood there were also five vocations.

Mr. Sydney J. Judah, son of Mr. and Mrs. Braham Judah of Kingston, entered the Society of Jesus in January, 1923, and in September of the following year he was joined by his brother Charles L. Judah, as a novice at Roehampton, England. To the same novitiate went Denis Cruchley and Donald DeLeon in the course of 1925, and in October of the same year, Gladstone Wilson was received as candidate for the priesthood at the Propaganda College in Rome.

To the Vatican Missionary Exhibition, held at Rome during the year of the Jubilee, the Vicariate of Jamaica sent an exhibit made up as follows:

1. A sign "Jamaica, B. W. I." made of native hard woods.
2. Map of the Island indicating churches and chapels.
3. Graph illustrating (a) Growth of Catholic population; (b) Comparative numbers of religious denominations in the Island; (c) Number and nationality of Catholic missionaries from the year 1509; (d) Summary of the statistics of the Catholic Church in Jamaica for the year ending 1923.
4. Relief map of Jamaica made by the children of St. Anthony's school.
5. Priedieu and chair of native hard wood.
6. Floor mats made of bamboo.
7. Jippy Jappa hats—prepared fibre, hat in the making, hat completed.
8. Specimens of native baskets.
9. Walking sticks of native wood.
10. Pottery—water pitcher, cooking dish, jardiniere.
11. Cocoanut scrubbing brush.
12. Souvenirs—calabash gourd, lace bark.
13. Beads made from native beans and shells.
14. Native brooms.
15. Creole tobacco, locally known as "Jackass rope."
16. Maypole fibre used for sharpening knives.

The exhibit also included thirty-six large photographs illustrating religious, commercial and agricultural activities in the Island and the following publications: *Catholic Opinion,* Volume XXXI, 1924; *Blue and White,* Volume I, 1924;

Life of Christ, by Father Beauclerk; *Poems* by Father Howle; *Catholic Directory of the B. W. I.; Handbook of Jamaica,* 1924; *Historic Jamaica* and *Jamaica in 1924* by Frank Cundall; *Jamaica under the Spaniards* by Cundall and Pietersz.

By a decree of the Very Reverend Father General of the Society of Jesus, Father Francis J. Kelly was appointed Superior of the Jamaican Mission on May 15, 1925. Father Kelly came to the Island in the summer of 1915 and was on the teaching staff of St. George's College until the month of June, 1919, when he was appointed pastor of the Missions in the Above Rocks District. His predecessor in office, Father Francis X. Delany, had come to Jamaica in the year 1912, and, with the exception of one year spent in the States, was attached to St. George's College until the year 1920 when he was appointed to succeed Bishop O'Hare as Superior of the Mission. Father Joseph Canning was recalled to the States in the summer of 1925 after having rendered very efficient service for eight years as a member of the teaching staff of St. George's College. In the same summer Fathers Charles Kleinmeyer and William Nevin returned to the States, and Fathers John J. Bernard, Gregory G. Kiehne, James J. Becker and Francis J. Kempel joined the missionaries in Jamaica. Father Charles Bridges returned to work on the Missions for a second time having been stationed in Jamaica some twenty years previously.

The Superior of the Mission, Father Francis Kelly, went to Rome in the month of October, 1925, to attend a Congress of the Missionary Superiors of the Society of Jesus. A few months previously, His Lordship, Bishop O'Hare left the Island on his way to make the Jubilee at Rome. On his return he spent some months in the Archdiocese of Boston, where, through the courtesy of His Eminence Cardinal O'Connell, he collected funds for the Mission. He arrived back in Jamaica on January 11, 1926, and noted his return by the following communication:

> To the Clergy and Laity of the Vicariate of Jamaica.
>
> It is my desire, very dear brethren, by this letter to

inform you officially of my return to Jamaica after an absence of seven months. My journey abroad was undertaken, not as a holiday, but for the purpose of furthering the interests of the Church in this Island, both spiritually and materially. To achieve the spiritual purpose of my journey, I went as a pilgrim to Rome, there to render homage and to pledge fidelity in your name to the Spiritual Father of Catholic Christendom, His Holiness, Pope Pius XI. I went also at the invitation of His Holiness to take part in the spiritual Jubilee which he had proclaimed for the year 1925, and which he had invested with many spiritual privileges and indulgences which could be gained only by a visit to the Eternal City.

While in Rome I enjoyed the favour of visiting and praying for my beloved people of Jamaica at the tomb of the Holy Apostle, St. Peter, the rock upon whom Christ founded His Church. I had also the privilege of being received in special audience by our Holy Father, the successor of St. Peter, and of discussing with him the spiritual condition and needs of the Catholics here, and this with great profit to myself and, I trust, to you also. Needless to say, he was greatly interested in my report of our progress, and especially so in the fact that, at last, vocations to the sacred dignity of the priesthood have been developed amongst our native Jamaicans.

After my visit to Rome, I went to the United States on behalf of the material interests of the Church. There I met with a warm and sympathetic welcome from our Catholic brethren, especially in the city of Boston, who showed their sympathy and affection for the Church in Jamaica in a very substantial way.

During all that period of travel and of arduous effort in preaching and lecturing I was, through God's mercy and your prayers, protected from all illness and mishap, and in many ways experienced His blessing and favour. Moreover, I find upon my return that during my absence the work here, too, has been visibly blessed.

For instance, there was the great manifestation of devotion and of spiritual awakening caused by the splendidly attended Novena to the newly canonized Saint Theresa, known as the Little Flower of Jesus, and the triduum in honour of St. Peter Canisius.

On the material side, it is consoling and encouraging to know that while I was labouring abroad to help our financial interests, you likewise were doing your part here for the same object. Witness the wonderful returns from the Christmas Garden Party, one of our chief sources of revenue, which netted this year more than any other of which we have record.

For all these great benefits, we owe a great debt of gratitude to Almighty God, and I desire and urge that all should in their prayers and devotions show some recognition of His Goodness and Mercy by thanking Him most earnestly. However, our gratitude will be the more sincere and the more acceptable to God, if we show it also in deeds, that is, if we devote ourselves to a more exact observance of His commandments and the commandments of His Church, if we show ourselves also more submissive to His Holy Will, and accept with love and resignation whatever He ordains.

That will be true gratitude, pleasing and acceptable to Him, and thus we will escape that reproach of His Sacred Heart which so many merit: "This people honoureth Me with their lips, but their heart is far from Me."

That He in His Mercy may ever and always bless, protect, and keep you, my beloved people, is my fervent daily prayer.

William F. O'Hare, S.J.

Two distinguished visitors, having important relations with the Missions in Jamaica visited the Island in the early part of the year 1926. The Very Reverend Benvenutus Ryan, Provincial of the Franciscans of the Holy Name Province, U. S. A., came to visit the Franciscan Sisters, and the Very Reverend Laurence J. Kelly, Provincial of the Maryland-New York Province of the Society of Jesus, made his second visit to the Fathers in Jamaica.

A good friend of the Mission was called to his reward when Father James J. Radican died in Boston on March 3,

1926. Father Radican was Assistant Director of the Society for the Propagation of the Faith for the Archdiocese of Boston and for a decade or more of years had directed substantial aid for the missionary work in Jamaica. Father John McCormick died in Demerara on April 21, 1926, in the seventy-third year of his age. Father McCormick, as a member of the English Province of the Society of Jesus, came to Jamaica in the year 1888 and left shortly after the coming of the American Jesuits in 1893. Most of his subsequent life was spent in British Guiana. Father Michael O'Shea died in Baltimore, March 22, 1926. The memory of his charity and zeal is still fresh in the congregations of Spanish Town and Kingston where he laboured from 1906 to 1914.

Among the lay people who have worked for the Church during the last quarter of a century, there is probably no one who contributed more personal service than Miss Marie DaCosta. Ever since her conversion at the age of sixteen, she identified herself with nearly every branch of Catholic activity. For more than thirty years she was a teacher in St. Anne's School, Kingston. As a worker for church festivities, her high character, her energy and her untiring efforts were assets of incalculable value. She died in Kingston, on April 9, 1926. Another lay worker, Miss Pauline Leon, whose active interest in church work extended from the time of Father Dupont to that of Bishop Gordon, was called to her reward on April 6, of this year, 1926.

In the month of June, 1925, St. George's College entered upon the seventy-fifth year of its history and a call was sent out for the celebration of the Diamond Jubilee. The formal celebration was held during the week beginning April 18, 1926. Two distinguished guests, the Reverend William T. Tallon, representing the Very Reverend Father Provincial, and the Reverend Augustus J. Duarte, a former Headmaster of the College, came down from the States and by their presence and eloquence contributed substantially to the programme. The exercises opened on Sunday morning with a Solemn Pontifical Mass, celebrated by His Lordship, Bishop O'Hare, and continued for three days with a series of religious, educational and social functions. The Headmaster of the College, Father George McDonald, and the President of the Alumni Association, Dr. George Lecesne, were chiefly responsible for the very worthy and successful celebration. The College Quarterly, *Blue and White,* in its issue of April, 1926, gives the complete programme together with the addresses and other matters of interest in connection with the Diamond Jubilee Celebration.

The Catholic Bishops in Jamaica had always resided with the community of priests who served the Kingston congregation and taught in the College. The ever increasing number of Fathers in the Winchester Park residence as well as the dignity attaching to the office of the Bishop of the Catholic body in Jamaica influenced Bishop O'Hare to look for a separate and distinct episcopal residence. A sufficiently substantial and dignified building, situated just opposite the entrance to the Cathedral, happened to be on the market in the Spring of 1926, and the Bishop bought the property with the intention of establishing there the episcopal home. But for the time being, more urgent plans were demanding his attention.

Through the courtesy of Cardinal Dougherty, Archbishop of Philadelphia, Bishop O'Hare had arranged for collecting funds for the Jamaica Mission in the Fall of 1926. He took occasion of the Eucharistic Congress at Chicago to leave Jamaica early in June, and after attending the Congress and resting for a while in New York, he went to Philadelphia to begin the anxious and arduous task of collecting funds. He had not, however, got very far in his work when his strength failed him and he was obliged to return for treatment and rest at St. Vincent's Hospital in New York City. After a week or so, he made another attempt to carry out his programme for collecting. But again his strength failed him and he had to return to the hospital. This time the doctors insisted that he would have to give up all plans for work and settle down to a long period of medical care and rest. Whether it was that he thought that the congenial surroundings of Jamaica would conduce most to restore his health or that, if his end was to come soon, he would prefer to meet it in the midst of the people that had been entrusted to his spiritual care, he returned to the Island quite unexpectedly in the first week of October, 1926. To all appearances, he was as well as he had ever been. He attended to details of furnishing his new residence, took up the matters of the Vicariate that were awaiting his attention and even appointed a day in December for the administration of the sacrament of Confirmation in Holy Trinity Cathedral.

On the morning of October 11, he directed his chauffeur to take him out along the Windward Road to a spot about ten miles from Kingston where, some distance in from the road, there was a sandy beach. It had been his custom in recent years, on the advice of his physician, to take a sun-bath, and he had often gone to this same beach for that purpose. Leaving the car in care of the chauffeur at the roadside, he went alone to the beach. Less than an hour later, he was found dead, lying on the sun-bleached sand at the edge of the Carribbean. The post-mortem examination resulted in a statement from the medical authorities to the effect that "there was no evidence of drowning from the fact that no water was found in the lungs or stomach and that death was due to chronic inflammation, hardening of the arteries and heart-failure, arising from the above causes."

On Tuesday morning, October 12, Solemn Requiem Mass was offered for the repose of the soul of Bishop O'Hare, and at four o'clock in the afternoon of the same day, the funeral services were held in Holy Trinity Cathedral. Very Reverend Father Kelly, Superior of the Mission, was the Celebrant, assisted by Father Joseph Ford as Deacon and Father Leo Butler as Sub-Deacon. In the sanctuary were the following clergy of the Mission: Reverend Fathers C. F. Bridges, G. G. Kiehne, J. S. Knight, J. A. Dougherty, C. A. Murphy, J. J. Becker, J. B. Morning, and Reverend Messrs. J. J. Clink, J. J. Mohan and J. T. Martin. The pall-bearers were Messrs. James Dunn, Braham T. Judah, Wellesley Bourke, Aston Figueroa, Fabian Lopez, John Lewis and Dr. Ignatius Cruchley. In the Cathedral were assembled fully two thousand mourners among whom were Honorable A. S. Jelf, Colonial Secretary; Honorable F. C. Wells Durant, K.C., Attorney General; Honorable Altamont E. DaCosta, M.B.E., Mayor of Kingston; Mr. T. St. Patrick Moloney, representing His Excellency the Governor; Lieutenant Ford, representing Colonel Commandant Mudge, General Officer commanding the Troops; His Lordship, Bishop Bently, Canon J. L. Ramson, Reverends R. L. Reid, P. W. Gibson, P. B. Richardson, S. P. Hendricks, of the Church of England; Reverend Arthur Kirby, Wesleyan; Reverend M. H. Solomon, Jewish Rabbi; Reverend Gordon Hay, Christian Church; M. J. M. Nethersole, Administrator General; Mr. R. W. Bryant, M.B.E., City Councilor; Mr. W. J. Walker, Town Clerk; Deputy Inspector General Sidley and Inspector O'Connor; Mr. José de Olivares, American Consul; Mr. C. L. Martin, Haytian Consul; Mr. L. P. Fernandez, Mexican and Central American Republics Consul; Senor José Perez, Panamanian Consul. After the services in the Cathedral, the funeral procession, consisting of some three hundred vehicles, passed through the crowds that lined the streets to the cemetery in St. Andrews' Parish, where in a new plot of land the remains of the Shepherd were laid to rest.

The high esteem in which Bishop O'Hare was held in the Colony was recorded in the following resolution of the Legislative Council of Jamaica:

> Resolved that this Council deplores the death of the Right Reverend Bishop O'Hare, S.J., and records its appreciation of the many services rendered by him to the Colony during his long association with it.

At the time of his death, Bishop O'Hare had spent twenty-one years in the Colony, and it can be safely asserted that there was then no person in the Island who had a more thorough knowledge of local conditions or who had deeper at heart the best interest of the people of Jamaica. Though he took a keen interest in the civic life of the Colony, he made no attempt to influence it, except in so far as it affected the interests of religion. There was indeed something shy and timid in his attitude towards publicity and it was altogether foreign to his nature to act or speak with a view to winning public applause. But in his sphere of duty, he was fearless in enunciating his convictions. He was not eloquent and was lacking perhaps in magnetism, but his well-trained mind, his accuracy of facts and details and his clear and distinct voice, made him a forceful and interesting speaker. In the administration of the Vicariate, he was careful, reasonably sanguine and sympathetic. No needy cause or person ever made a vain appeal to him. An efficient administrator, a capable and devoted leader, a man of supernatural motives, Bishop O'Hare merited and held the esteem and affection of the flock entrusted to his care.

The last official document from the hand of Bishop O'Hare was the following letter in which he exhorts his people to avail themselves of their opportunity to make the Jubilee in Jamaica during the year of grace 1926:

> To the Catholic People of Jamaica,
> Dear Brethren:
>
> In the old Jewish Law it was decreed that every fiftieth year should be kept as a year of Jubilee, that is, a year of rejoicing. During that year, it was prescribed that members of families should return to their households, Jewish slaves should be set free, debts should be remitted, and lands should be returned to their original owners. "Thou shalt sanctify the fiftieth year" we read in Leviticus, chapter XXV, verse 10, "And shalt proclaim remission to all the inhabitants of thy land: for it is the year of jubilee."
>
> The same concept of a year of rejoicing and of the granting of special remissions persevered even into the Christian era, but it was applied only to spiritual rejoicing and to the granting of spiritual favours.
>
> The first recorded Jubilee of the Christian Church is that proclaimed by Pope Boniface VIII in the year 1300 A. D., but it is quite probable that in declaring this Jubilee the Holy Pontiff was acting according to a tradition of similar spiritual privileges having been

granted upon various occasions in earlier time. Be that as it may, the custom has come down from the time of Pope Boniface to the present day for the Church to open after stated periods her spiritual treasury to the Faithful, in a more generous manner than usual. At first these periods were fixed for every fifty years after the manner of the Jewish Jubilee, then were reduced to every thirty-three years to correspond with the years of our Lord's life upon earth, and finally were shortened to every twenty-five years for the greater advantage of the Faithful.

In accordance with the received custom, our Holy Father proclaimed the past year, 1925, to be the year of Jubilee. However, to gain the Indulgences and to profit by the spiritual graces attached to it, one had to visit Rome, the centre of Catholic Christendom, and there to comply with the prescribed conditions.

Although thousands of devout Catholics from all parts of the world gladly wended their way to Rome and piously took advantage of the proffered privileges of the Jubilee, nevertheless, for the majority of the Faithful such a journey was impossible, and many were unable to avail themselves of the spiritual treasures thrown open to them. For that reason, our Holy Father, Pope Pius XI, who, as Head of the Universal Church holds the power of the keys, that is, the power of binding and loosing, and who in his charity embraces all whom Christ loves and embraces, has this year extended the Jubilee Indulgence to all the Faithful throughout the world without the obligation of going to Rome. To gain that Indulgence, certain pious acts must be performed and certain conditions must be fulfilled. These acts and conditions have been published in the April number of our Vicariate monthly magazine, *Catholic Opinion.*

I exhort, therefore, and urge all the Catholics of Jamaica not to ignore nor slight the loving liberality of the Holy Father, but to use to the utmost the splendid opportunities for spiritual profit offered during this year of grace, and to obtain from Almighty God great spiritual blessings for themselves, their Church, and their country.

In times past signal graces and favours have come not only upon individuals, but also upon nations and the whole Church through a devout observance of the year of Jubilee. May we not hope for spiritual blessings by God's mercy during the present year? Certainly there is great need of grace and spiritual awakening at the present time, not only in the souls of men, but also in the souls of nations. Who is there that does not perceive the weakening of the moral fibre of the present generation, a weakening caused in great measure by the flood of irreligious and lascivious literature with which the whole world is being deluged, not to speak of the insidious attacks upon modesty, chastity, and respect for law and order, made by means of moving pictures. No wonder, then, that we find nearly everywhere a growing irreverence of all things sacred, and increasing disregard of the marriage bond, a questioning of the binding force of all obligations, even of the Ten Commandments of God.

To bring about a return to sane Christian morality, to restore Christ in His Kingdom, to re-establish Him as King of the hearts of men, are some of the aims our Holy Father had in mind when proclaiming the year of Jubilee.

Let us, his children, each and every one do our part towards the accomplishment of that great purpose. Let us enter into the Jubilee with self-examination, with a spirit of contrition for sin, of penance, and of prayer. Thus shall we merit to the fullest extent the spiritual blessings offered, and help most effectively in working with Christ for the redemption of our own souls and those of all mankind.

Wishing all the Faithful God's choicest blessings,

I remain,

William F. O'Hare, S.J.

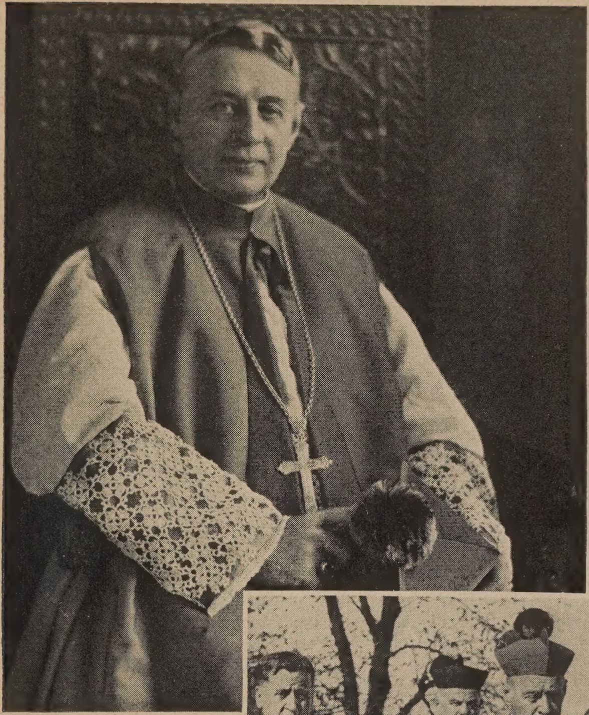
Jubilee celebrations marked the careers of several Jamaican apostles about this time. In New York City, Bishop Collins, the former Vicar Apostolic of Jamaica, celebrated on December 5, 1926, the fiftieth anniversary of his entrance into the Society of Jesus. After his departure from Jamaica in April, 1920, Bishop Collins was attached to the staff at Fordham University, and continued his very active life, teaching, preaching and administering the sacraments in the Vineyard of the Lord. On the same occasion Father Abraham J. Emerick, who in the early years of the present century did conspicuously heroic work on the Brown's Town Missions, also celebrated his Jubilee as a member of the Jesuit Order, at the Georgetown Preparatory School, Maryland. In Jamaica, Father Oliver M. Semmes celebrated the Golden Jubilee of his Religious life in the Society of Jesus on June 28, 1926. By his devotion to the cause of the poor, Father Semmes had emulated the best efforts of Fathers Dupont and Rodock. Before coming to Jamaica, he had done missionary work in Cuba and the Philippine Islands. Father Semmes is a member of the New Orleans Province, having been born in Mobile, Alabama, on August 10, 1868, and is a direct descendant of one of the original Catholic colonists of Maryland. His uncle was Admiral Raphael Semmes of the Confederate States Navy, who conducted the famous cruise of the *Alabama*. On May 30, 1927, Sister Mary Conception completed fifty golden years at the Duke Street Convent. She came to Jamaica from Columbia in 1871 and after spending five years as a pupil at the convent, was received as a member of the Order of St. Francis. A personal friend of the family of the Little Flower, Sister Conception was a pioneer in spreading devotion to the popular saint.

At St. Bueno's, England, Father John Ryan died on October 17, 1926. He entered the Society of Jesus from Stonyhurst College in the year 1860 and was ordained at St. Bueno's on September 20, 1874. He was sent to Jamaica in the year 1878 where he was engaged in teaching at St. George's College. He left Jamaica for England in January, 1886. In the year 1893 he was sent to Cape Colony where he was vice-rector of St. Aidam's College. Returning to England, he was made Superior at Holywell, a post which he held from 1904 until his death. In 1920 Father Ryan celebrated the sixtieth year of his Religious life in the Society of Jesus and, four years later, the Golden Jubilee of his priesthood.

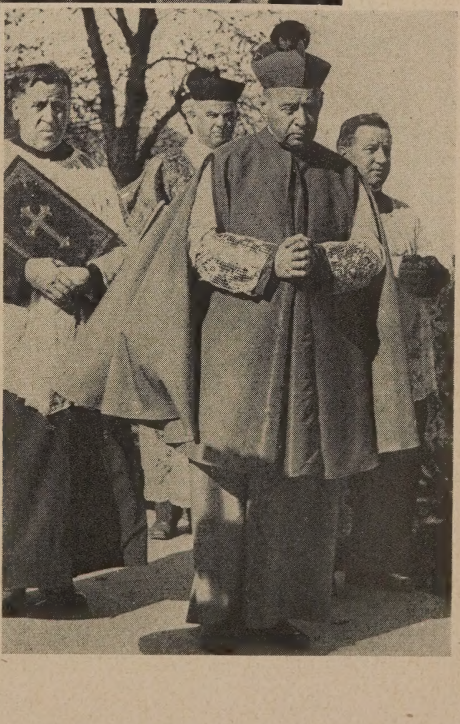
Father J. Brent Matthews died at Baltimore, Maryland, on April 13, 1927. In 1901 he was assigned to the Jamaican Mission where he served for three years as teacher in St. George's College and as chaplain at New Castle. After returning to the States, he laboured in the counties of Maryland until his death. He was one of the first promoters of the idea of industrial and agricultural education for the colored youth of Maryland and was instrumental in having the Cardinal Gibbons Institute established for them at Ridge, Maryland. Father Matthews was born in Charles County, Maryland, on February 7, 1865, the son of Judge Matthews, and a lineal descendant of the Matthews and Brent families who came with the first settlers to Maryland in the year 1634. He was buried in the cemetery adjoining the Church of St. Thomas, Chapel Point, in which he was baptized, received first Holy Communion and was confirmed and of which he was pastor for a number of years.

A conspicuous figure in the Catholic life of Kingston passed away with the death of Mr. Charles Brandon on June 21, 1927. He was in the seventy-eighth year of his age and had been actively identified with the origin and history of nearly every organization connected with the Catholic Church in Kingston. He had a special predilection for the poor and served them most faithfully as an officer in the St. Vincent de Paul Society, in the Catholic Burial Association and as a catechist at the Union Poor House.

Since the day of the great earthquake, January 14, 1907, the pedestal that supported the statue of Father Dupont, had stood empty in the Kingston Parade. It had become a spectacle of the great disaster, as well as of civic neglect and ingratitude. In the course of the year 1924, Mr. Alexander Falla started a movement to have the monument restored. A public-spirited citizen, Mr. S. J. Streadwick, opened the fund, and Mr. James Dunn contributed the substantial sum of fifty pounds. The editors of *Catholic Opinion* and of the daily *Gleaner* took up the cause and the result was that about two hundred and twenty pounds



Rt. Rev.
Joseph N. Dinand,
S.J., D.D.



At the Bishop's
Consecration.

Rev. Joseph Ford,
S.J. (in rear)
Representing
Jamaica Mission.

were collected from people of every class and creed. The statue was publicly unveiled by the Governor of Jamaica, Sir Edward Stubbs, and presented to the city of Kingston, represented by the Mayor, Honorable A. E. DaCosta, on Sunday, September 11, 1927, the year which marks the eightieth anniversary of Father Dupont's coming to Jamaica and the very day which marks the fortieth anniversary of Father Dupont's leaving his adopted Jamaica for his home in Heaven.

A new chapel was built in connection with St. Joseph's Sanatorium in the course of the year 1926 and was completed just at the time of the death of Bishop O'Hare. As frequent residence at the Sanatorium as well as an active interest in the work of the institution had identified him with the new chapel, it was very appropriately dedicated to his memory. The chapel was opened in the month of November, 1926, and in the following March, a memorial tablet to His Lordship, Bishop O'Hare, was unveiled by Mrs. Wellesley Bourke and blessed by the Very Rev. Vicar Delegate, Francis J. Kelly, S.J.

The summer of 1927 brought the annual changes in the personnel of the Mission. Father Ferdinand C. Wheeler went to the States in the Spring of 1927, ostensibly for a rest and change. It was, therefore, a matter of general surprise and regret when it was announced that he would not return. He came to Jamaica in the summer of 1920, and in the succeeding years was conspicuous for his zealous efforts and achievements in connection with the College, the Mission of Savanna-la-Mar and Above Rocks and the congregation of Holy Trinity Cathedral. Father Alfred B. Oates was recalled to the States in the summer of 1927. In the three years which he spent in Kingston he had endeared himself to the people and especially to the poor, and had organized and conducted the most successful entertainments that have been held in the interest of the Vicariate.

Another loss to the Missions in this year was the recall of Father Henry P. Wennerberg. Shortly after his arrival from the States he was assigned to the Missions of Spanish Town where, by his zeal and fine human characteristics, he had remarkable success for five years in spreading the Faith and winning the affections of the people.

Compensation for these losses was made by the arrival of new missionaries, the Fathers Charles M. Roddy and William McHale and the Rev. Scholastics James J. Dolan and John W. Williams. But the most important item in connection with the personnel of the Mission was the announcement made in Holy Trinity Cathedral on Sunday, August 21, 1927, that the Reverend Joseph N. Dinand, S.J., had been appointed by His Holiness, Pope Pius XI, as Titular Bishop of Selinus and Vicar Apostolic of Jamaica. The official appointment was made, as noted in the current issue of the *Acta Sanctæ Sedis,* on July 12, 1927. The announcement was received with universal satisfaction and with the well-founded assurance that the Holy See had acted with its traditional wisdom for the best interests of the Church in the Vicariate of Jamaica. In the year 1905, Father Dinand started his priestly and missionary work in Kingston, Jamaica, where, as an enthusiastic teacher and leader of boys, as an eloquent preacher and as a zealous priest, he had won the esteem of all classes of people. At the time of his appointment as Vicar Apostolic, Father Dinand was President of the College of the Holy Cross, Worcester, Massachusetts, a post which he held with distinguished success for nine years, and which brought him into close and warm association with the great student-body and alumni of the College.

The Right Reverend Joseph Nicholas Dinand was born in the city of Boston on the feast of St. Francis Xavier, December 3, 1869. After making his preliminary studies at Boston College, he entered the Society of Jesus at Frederick, Maryland, on August 13, 1887. From there he went to the Jesuit house of higher studies at Woodstock, Maryland, where he was ordained to the priesthood by James Cardinal Gibbons on June 28, 1903. In the month of June, 1905, Father Dinand was sent to Jamaica and attached to the teaching staff of St. George's College. In addition to efficient work in the class-room, he manifested a keen interest in athletic contests and thereby won the enthusiastic admiration of the students. He was engaged in teaching a class in the old St. George's College building when the great earthquake of January, 1907, devastated the city of Kingston and overwhelmed its people with grief. In the days of distress that followed the calamity, the presence of Father Dinand, with his sympathetic and buoyant character, was a blessing that was long afterwards remembered and spoken of in the city of Kingston. He was recalled to the States in the summer of 1908, and stationed at the Jesuit novitiate in Poughkeepsie, New York. In 1911 he was made President of the College of the Holy Cross, and for six years he devoted himself with splendid enthusiasm to the task of making Holy Cross one of the greatest educational institutions in the country. During the Great War, he directed the influence of his position together with his great personal magnetism into channels of valuable service for the cause of his Country. From 1918 to 1924, Father Dinand was engaged in administrative work as Assistant to the Very Reverend Father Provincial of the Maryland-New York Province of the Society of Jesus. In 1924 he had the unusual distinction of being called for the second time to the presidency of the College of the Holy Cross and was fulfilling the duties of that office with his wonted enthusiasm and success when he received his appointment as Vicar Apostolic of Jamaica and Titular Bishop of Selinus. Jamaica being a Vicariate and not a Diocese, the Bishop in residence there takes his title from one of those ancient dioceses of the Church which for lack of priests and Faithful have been abandoned, and which are known as Titular Sees. Such a See is Selinus in Isauria. It was once a city of importance, but by the tenth century had become a small town and today is the little hamlet known as Selinti in the Vilayet of Adana.

The episcopal consecration of Bishop Dinand took place in the Memorial Chapel of Holy Cross College, Worcester, Massachusetts, on the feast of Christ the King, Sunday, October 30, 1927. The officiating prelates were the Right Reverend Thomas Mary O'Leary, D.D., Bishop of Springfield, consecrator; the Right Reverend Joseph Aloysius

Murphy, S.J., D.D., Vicar Apostolic of Belize, and the Right Reverend John Gregory Murray, D.D., Bishop of Portland, assistant consecrators.

Jamaica was officially represented at the consecration by Father Joseph A. Ford who gives the following description of the historic event:

> Holy Cross College, with its long years of spectacular history, never witnessed such an event as yesterday's, the consecration as a Bishop of one of its Rectors. As if to emphasize this extraordinary occurrence, everything, including the weather, conspired to make it a success. A perfect Fall day spread its splendor as the procession wended its way to the beautiful new chapel.
>
> Eleven Bishops in various capacities were in the line, the central ones being Bishop O'Leary, of Springfield, the consecrator, and Bishops Murray and Murphy, the latter the Jesuit Bishop from British Honduras. Bishop Rice, who was to be Bishop Murray's partner, upon learning of the presence of a Jesuit Bishop, graciously stepped aside to let our Bishop-elect have at his shoulder a brother in religion, who had been through all that experience which was soon to be his.
>
> The college chapel was packed to overflowing, as Bishop O'Leary passed up the aisle blessing the congregation. In the choir above, the Scholastics from Weston, were thrilling all with their rendition of the music of the ritual of the consecration. For four hours the function went on, the Pontifical High Mass being interrupted for the many incidents for the consecration, but so still was the congregation that it seemed to us in the sanctuary as if we were alone.
>
> Bishop Hickey of Providence preached the sermon, an eloquent discourse of the fulness of the priesthood represented in the episcopate, finishing in a more intimate note as he spoke of the pride of all lovers of Holy Cross on this day on which they witnessed the elevation of its beloved Rector to crown the list of her episcopal roster. It was two o'clock when the procession filed out of the chapel, this time with our Bishop

blessing the throng as he passed out, thus ending the church functions. At about three o'clock several hundred clergy and laity assembled in the boys' dining hall for dinner, after which our Bishop was the subject of numerous toasts. Bishops O'Leary and Murray sang his praises and that of Holy Cross, and Monsignors Delaney of Albany and Walsh of Maryknoll added to the meed of praise. The latter, as head of the great American missionary movement, emphasized the work that lay before the new Bishop, modestly comparing himself to a trainer of athletes, but who himself has never entered the lists. With all these praises ringing in his ears, Bishop Dinand rose and expressed with eloquent emotion, the overflowing feelings of gratitude that welled up in his heart. He finished at about the hour his cablegram of blessing for his flock in Jamaica was being read to the Faithful gathered to render honour to Christ, their King. Thus ended a day that has robbed Holy Cross of an illustrious head, but has given the Church in Jamaica a Chief Pastor who will win all hearts.

Among the guests who witnessed the ceremony were the following brothers and sisters of the Bishop: Rev. Augustus Dinand, S.J., Mr. John F. Dinand, Mrs. Charles D. Carney, Mrs. Joseph A. McManus and the Misses Elizabeth, Ann T. and Julia Dinand.

A testimonial banquet was given the newly consecrated Bishop on November 2, at Worcester, by the alumni of Holy Cross College. Among the distinguished speakers were U. S. Senator David I. Walsh and Governor Alvan T. Fuller of Massachusetts. President Coolidge sent a letter expressing on behalf of Mrs. Coolidge and himself good wishes for Bishop Dinand's future, and messages of congratulation were received from Cardinal Gasparri, Papal Secretary of State, Cardinal Marchetti, Secretary of Propaganda, Very Rev. Wlodimir Ledochowski, General of the Society of Jesus, Bishop Crimont of Alaska and Very Rev. James J. Carlin, S.J., former president of Holy Cross College.

On behalf of the alumni, the Honourable Joseph H. Gainer presented the Bishop with a check to the amount of 17,000 dollars and expressed the sentiments of his fellow alumni in an address which concluded with the following words which sincerely reflect the sentiments of every member of the Holy Cross alumni:

> We have met to-night to rejoice because of the distinguished honour which has recently come to the best beloved president Holy Cross has ever known. We have met to-night to pay our tribute of affection, of fealty and of gratitude to a noble churchman, an eminent educator, a son of Loyola, who for nine years has presided over the destinies of Alma Mater and whose name is written indelibly on the great Holy Cross, the kindest, the most generous, the most humble administrator who ever occupied an important position of trust and authority, the now Bishop of Selinus and Vicar Apostolic of Jamaica, the Rt. Rev. Joseph N. Dinand.
>
> To us of the alumni he has been more than a president, he has been a loving friend, rejoicing with us in our successes, consoling us in our moments of adversity. To him the failure could go with the same freedom as he who had won the laurel wreath of success. He infused the breath of life into our association. Father Murphy gave Holy Cross the machinery, the mechanism of a nation-wide organization; Father Dinand gave to that mechanism a soul.
>
> It is small wonder then that genuine grief, poignant sorrow at his departure from Mt. St. James at first obscured from us every other consideration. But we have come to realize the selfishness of this attitude. We see now that his great ability, his intense zeal in the cause of religion, his saintly character were needed for a wider field in the service of the Lord, a service to which he has dedicated his life.
>
> In the spirit of submission and obedience, reconciled to our own loss, we have assembled to rejoice in the great honour which has come to our beloved president, and the great honour which through him has come to Alma Mater and to each of her sons.

On the recommendation of the Rev. John M. Fox, S.J., who succeeded Bishop Dinand as president of Holy Cross, it was decided at the banquet that the new library which was dedicated the day before at the College should be called "Dinand Library," to stand as a monument of appreciation for the work done under Father Dinand's leadership as president of the College of the Holy Cross.

CHAPTER X

A MISSION OF THE NEW ENGLAND PROVINCE OF THE SOCIETY OF JESUS

THE Rt. Rev. Joseph Nicholas Dinand, the seventh Vicar Apostolic, arrived in Jamaica at six o'clock on the evening of Monday, December 12, 1927. On his voyage from the States he was accompanied by Rt. Rev. Bishop Murphy of British Honduras and the two Jesuit Fathers, Edward S. Brock and John D. Wheeler.

Dressed in his purple robes and imparting his blessing, the Bishop was formally welcomed on landing by the Very Rev. Francis J. Kelly, Vicar Delegate, the Jesuit Fathers of the Mission and the following committee of laymen: Messrs. Fred Kennedy, Wellesley Bourke, James Dunn, Colonel Pinnock, Fabian Lopez, Frank Casserley, Alexander Falla, Braham Judah, Julius Burger, Bernard O'Toole, Arthus Chevolleau, Claude Cruchley, Henry DuQuesnay, Louis Barton, Paul C. Jacksang, J. R. Lewis, Eugene Poulle, O. A. Burrowes, Waverley Phillips, Joseph Narcisse, Inspector L. R. O'Hanlon, S. Newton Barnes, Benjamin Brown, Vincent Desnoes, P. A. Benjamin, Charles E. Ramson, Bernard Vendryes, A. H. DeCordova, H. A. Thomas, G. Abel Henriques, and C. T. Pascoe.

The Bishop was then escorted to Holy Trinity Cathedral where he ascended the episcopal throne that had been vacant for more than a year. After the Briefs of Appointment were read by the Vicar Delegate, the Bishop addressed his people for the first time. Ever a master of eloquence, he was particularly impressive on this solemn occasion as he gave expression to his feelings of gratitude for all that had been accomplished in him on this day. The ceremony was concluded with a *Te Deum* of thanksgiving and Solemn Benediction of the Most Blessed Sacrament.

A public reception of welcome was given to His Lordship at Winchester Park on Tuesday, December 13, at five o'clock in the afternoon. On the platform which was erected in front of St. George's College and facing Holy Trinity Cathedral were His Excellency, the Governor, Sir Edward Stubbs, and his Aide, Lieutenant Agnew; His Lordship, Bishop de Carteret, head of the Anglican Church in Jamaica, and His Lordship, Bishop Murphy of British Honduras; Sir William Morrison and Hon. Dr. Lawson Gifford, nominated members of the Legislative Council; Captain H. McGrath, Mr. S. R. Cargill; Hon. F. C. Wells Durant, K.C., Attorney General; Hon. A. E. DaCosta, Member of the Legislative Council for Kingston; Sir James Dunn, Knight of St. Gregory, and the members of the Committee who welcomed the new Bishop on his arrival in the Island.

The meeting was presided over by Very Rev. Father Francis Kelly and an address of welcome was read by Mr. Fred W. Kennedy on behalf of the Catholic community. Bishop de Carteret, representing the Anglican Church, made a gracious speech, and the Governor, Sir Edward Stubbs, welcomed the Bishop in the name of the Government of the Colony and of the laity. His Lordship, Bishop Dinand, envisaged the situation and unfolded his heart in the following words:

> Your Excellency, Lord Bishops, members of the reception committee, ladies and gentlemen: I trust that on this occasion I may be pardoned if I preface my remarks with a little story which at least to my mind seems to be appropriate on this occasion. There was a certain young artist who was very ambitious to become a world renowned portrait painter, and his ambition carried him so far that he really had designs on no less a personage than the Supreme Pontiff of the Catholic Church; and so, after securing an interview, he persuaded the Holy Father to sit for a portrait. The Holy Father being gracious and kindly, and not wishing to discourage talent wherever he found it, sat for the portrait. The artist went to work with great

care and deliberation and, after a certain time, brought back his work of art and presented it to the Holy Father, looking with a certain amount of inward satisfaction, to see what expression would be recorded on the face of His Holiness. The Holy Father scrutinized the picture and, not recognizing himself very closely, was very guarded in his remarks. But the young artist was so carried away by what he considered the perfection of his work that he asked the Holy Father if he would not kindly inscribe something at the bottom of the painting; so the Holy Father took his pen, dipped it in the ink and wrote across the bottom of the picture this little expression: "Fear not, it is I." Many years ago I was on these self-same grounds. His Holiness himself has taken it in his hand to draw a little picture of me. I am "dolled up" as they say, but I want to assure the people of Jamaica in the words of the Holy Father: "Fear not, it is I."

It is historic ground that we are standing upon, and I am deeply grateful to His Lordship of the Anglican Church for the kindly reference to those dark days that we all remember—at least those of us who have grown up and recall with not little sadness of heart the memories of that tragic afternoon. These grounds could tell a wonderful story if they could but speak, and I was thinking while His Lordship was speaking, that one of the great causes for the unity of heart and mind, that kindliness of spirit which is so remarkable in Jamaica, is due undoubtedly to the great crisis that these people passed through. There is nothing that so unites people as tribulations, trials and sufferings; and surely if any people were tried, it was the people of Jamaica on January 14, 1907. So as I left Jamaica in the following year, in the summer of 1908, my remembrance of it was that of almost a desert waste. Very few of you had homes where death had not entered. Some of you had no homes at all—you lived here on these grounds; you were quartered out on the Race Course; your homes were dashed to pieces; you hardly knew how you were going to sustain life. The rebuilding of the city had not begun on any definite organized plan. All your savings and insurance policies were still under adjustment, and consequently the industries and the merchants and all men of effort and standing in the community had not been stabilized financially. Consequently it was a time of great hardship, of great anxiety of mind, of great trial of spirit. But these people, like gold refined in fire, have come out of their tribulations stronger, purer in heart, nobler and surer in their confidence in Almighty God than ever before.

I come back, therefore, to you facing conditions much improved from those I left, and though the night was dark when I arrived, yet I was able to see in your somewhat dimly lighted streets, some of the improvements. I hope His Excellency does not misunderstand that. We are accustomed to bright lights on Broadway. But a tour through the city streets this morning showed me what a wonderful advance has been made, and I could not but feel very happy and proud to think that such a great advance had been made in material construction. I think, too, that this would not be an improper occasion to state that I wonder if a great part of that advance was not due to the magnanimous spirit of the Insurance Companies in the old days, which got together and after the case was properly adjudicated, gave such a large and bounteous return to the policyholders, enabling them to rebuild their city.

As I entered for the first time that magnificent temple that you constructed to the glory of God, I was deeply impressed. It tells a wonderful story, it tells of a great man, it tells of a heroic spirit, for surely a man who could, such a short time after that great disaster, conceive such a temple as that, and could go about the world seeking the means of liquidating the debt incurred deserves the hearty commendation of every citizen of this Island. Whether Bishop Collins was a prophet or the son of a prophet, I do not know, but I do know this, that one day when he came back from America with his purple robes and stood in the old St. George's College to give the Benediction, I was his master of ceremonies, and while I was helping him to put on his purple robes, he said: "Look out young man, you may wear these yourself some day." I never believed it possible, and those who knew me would never believe it either. I can understand how a dignified, solemn-looking gentleman like the Bishop of Honduras, could have been singled out for such a position. Ladies and gentlemen, may I just be pardoned a second to tell you what this lovable Brother Jesuit of mine has done? You know a Jesuit Bishop is a rarity in the world. There are only a few found in captivity. When I received word that this appointment was absolutely inescapable, and it was made, I assure you, without any knowledge on my part, and what was worse, I did not even have a chance to object afterwards—when I did find it out, and when the time approached for the ceremony, I naturally cast about for a brother who had gone through a like experience; I thought of Bishop Murphy of British Honduras, and as he was my nearest neighbour in the Caribbean I sent him an S.O.S. He took ship, came to New York and was the first assistant consecrator at the ceremony which inducted me into the great burden of the Episcopacy. He has returned with me on the ship and he will be my guest for a few days before returning to British Honduras, having done his task thoroughly.

Your Excellency, this is a great opportunity of mine this afternoon to speak on behalf of the office which has been entrusted to me, and though I know your experience in Government has given you the assurance that any words of mine on an occasion such as this are not needed, nevertheless I feel on this occasion it is but meet and proper that as representative of the Catholic Church in the Island I should assure you, the representative of civil authority, that on my part there will be every means taken and every avenue of effort opened up to continue the co-operation that has always existed between the civil and religious authorities of the Island. The Church needs the State and the State needs the Church. Both go hand in hand, each in its own particular field of authority and yet each a complement of the other. Religion needs protection of Government and from what I have seen in my three years here and from what I have learned of the traditions of this Island during the administration of Bishop Collins and during the administration of

Bishop O'Hare, my predecessor of happy memory, I know that there has always been a most cordial, intimate and even affectionate relation existing between the civil and religious authorities of this Island. Therefore in the name of this great Church, I wish to assure Your Excellency that we will uphold the hands of temporal authority, for authority is a sacred thing to us. We are taught that the man holding governmental authority over us stands to us in the place of God and that when Government speaks, it speaks with authority that binds our conscience. Consequently, laws are sacred things to us, and their observance is a moral obligation which we cannot shirk and for which observance we shall be responsible no less to God than to man.

And to His Lordship of the Anglican Church I wish to say that these two churches will go hand in hand for the upbuilding of the spiritual life of our people. Each of us has his own doctrine, own tenets and beliefs and each of us is sincere and upright in the conscience that guides him in the principles he maintains. I have profound admiration for the conscientious, thorough, sincere and God-fearing worship that has been established in the hearts of the people of that Faith. And just as in his turn His Lordship has expressed admiration for us and for the truth we adhere to, so too I feel that the cordial relations that have always existed between the Anglican and Catholic Churches here in Jamaica will go on during the years of his and my administration.

With these words, my dear friends, I feel I have said my little say and that I have come home again, not, I trust, as the prodigal son, though they did put a ring on my finger and a chain about my neck. If I have been prodigal, I have been prodigal of my time. It is a long time since 1908, but nevertheless Jamaica has always been dear to my heart.

As you perhaps know, Bishop O'Hare and myself were boyhood chums. We stood next to one another at our ordination, and whenever he came back to America, he came to me and I enquired of you by name, as far as I could remember your names. He told

> me of conditions in the Island of Jamaica, of religious conditions and state affairs. Jamaica has always been in the centre of my heart, and I think it was your prayers to God that brought me back again. So I come home and it is home—home, sweet home. I trust that under God, since this is His work, and not man's, His benediction will be upon it, and that He will bring us peace and happiness and prosperity for all in Jamaica. When I cabled my Episcopal Blessing on the morning of my consecration to the Father Superior, I did not confine the blessing of my heart and soul merely to the Faculty here and to the faithful, but I included in my heart and charity all in Jamaica. Therefore, let us go on, under God, with confidence, with that great charity that has always been a badge of our people, making allowances that are necessary for differences of temperaments, differences of race and differences of creed. There is a heart that can forget all minor differences within us and there is a spirit that is broader than any lines that any creed or colour or race can mark. That is the great spirit of charity which I am sure one and all feel this afternoon, and which I pray God will increase as the days go by. If, therefore, my time can be of any assistance either to the civil Government or the building up of the religious life of this people, then, ladies and gentlemen, I shall thank God the longest day I live for having been created and for having had the opportunity to serve so true, so loyal, so devoted a people as I have found in this Island of Jamaica. God bless you all!

After these two inaugural receptions, Bishop Dinand literally plunged into the work of the Vicariate. His days were crowded with affairs of administration and his nights with official ceremonies in connection with the various organizations of the Mission. He celebrated Mass every day in the Cathedral and even heard confessions there regularly. On every occasion that presented itself, he was ready with a stirring speech. His sympathies and interests were widespread and he endeared himself to all sections of the community.

The first time that Bishop Dinand publicly administered the sacrament of Confirmation in the Vicariate was in the month of January, 1928, when he confirmed sixty-five Chinese candidates. The growth of the Catholic Chinese Mission in Jamaica has been very remarkable. Twenty years ago there were scarcely a dozen Catholics in a population of 4,000. Among these, however, there were one or two of influence, and when the Chinese purchased a burial ground for their own people, a section was set aside and consecrated for the Catholics. Gradually the children began to enter the Catholic schools. A devoted daughter of St. Francis, Sister Sylvia, interested herself in these lambs of the East, and before any one was aware of what was going on, the Cathedral congregation was increased by devout little Chinese whose piety and reverence became an object of admiration and interest. The visit of the Chinese Jesuit, Father Tang, in 1926, was hailed with delight and his effort placed the Catholic Chinese movement on a sound footing. While he was in the Island, the Chinese heard the Catholic belief explained in their native tongue, they sang the Catholic hymns in Chinese and they made a mission after Chinese fashion. As a result of the mission, fifty souls were gathered into the true Fold and since then the number of converts has mounted to six hundred.

This growing number of Chinese Catholics made it necessary to have a priest look after them, and Father Leo T. Butler was appointed for the work. Special services are held for them every Sunday afternoon in what remains of Gordon Hall. Here the Franciscan Sisters meet them after every service, and devise ways and means of furthering their spiritual and social needs.

The city and neighbourhood of Kingston could not long contain the zeal of the new Bishop. Two weeks after his arrival he crossed the Island to Montego Bay where he dedicated the school recently erected and completed through the generosity of the late Mrs. Chetwood. A few weeks later he traveled even further and blessed the new residence built by Father Kempel at Savanna-la-Mar. He administered the sacrament of Confirmation at several of the mission stations, and at Kingston, on Sunday, May 6, confirmed 621 candidates, the largest class that had ever received the sacrament in Holy Trinity Cathedral.

An unprecedented event in the annals of Jamaica was the visit to the Island in the same week of two Princes of the Church. On February 14, 1928, His Eminence, William Cardinal O'Connell, Archbishop of Boston, paid his second visit, accompanied by Monsignor Michael J. Splaine. The great and continued indebtedness of the Mission to the Archdiocese of Boston and its Society for the Propagation of the Faith have made the Cardinal Archbishop not only a distinguished but also a most welcome visitor to Jamaica.

A few days later, His Eminence, Patrick Cardinal Hayes, Archbishop of New York, returning from a trip abroad on the private yacht "Warrior" stopped at Kingston and remained two days visiting the Mission. The Cardinal was accompanied by a party which included his host, Sir George McDonald, Rt. Rev. Bishop Curley of Syracuse, Monsignors Vincent Arcese, Stephen J. Donahue, and Fathers Francis A. McIntyre and Robert F. Keegan of New York. While in Kingston, His Eminence took part in the Forty Hours' Devotions, carrying the Blessed Sacrament in the procession and officiating at Holy Trinity Cathedral.

While plans for the future development of the Church in Kingston were being considered after the earthquake of 1907, some were of the opinion that, in place of concentrating all efforts on a new Cathedral, it would be wiser to erect three smaller churches, one on the site of the old Holy Trinity, one at Winchester Park and a third in the neighbourhood of Half Way Tree which gave greatest promise of developing as a residential section. The decision was made in favor of the Cathedral at Winchester Park, but the development at Half Way Tree created one of the most urgent needs of the Vicariate. Bishop Dinand was quick to realize this situation, and one of his first acts as Vicar was to purchase the property known as "Argyll" at Half Way Tree and to start negotiations for building a church there. He decided to name it the Church of the Holy Cross.

After five months of strenuous activity in the Vicariate,

Rev. Joseph Dougherty, S.J.; Rev. Joseph Morning, S.J., and Parish Group at Port Maria. Rt. Rev. Joseph N. Dinand, S.J., and Sisters of Mercy; Very Rev. Francis J. Kelly, S.J.

Bishop Dinand left for the States on May 11, 1928. He had booked engagements for work in the interest of the Mission, and, as the future was to reveal, he was badly in need of a rest. In the month of June he administered the sacrament of Holy Orders to his Jesuit brothers at Weston, Massachusetts, but after that his health was so poor that he had to cancel all engagements for work and submit to doctors' orders for an indefinite period of quiet and rest.

The summer of this year brought several changes in the Mission field. After serving on the Mission since the August of 1925, first at Holy Rosary Church in Kingston and then at Above Rocks, Father Gregory G. Kiehne was recalled to the States. Father William H. Hannas was also recalled after having rendered distinguished service in the office of prefect of the boys at St. George's College. New faces and old were found among those who arrived. Father Henry Wennerberg returned and with him Fathers Joseph K. Countie and Daniel A. Creed. An arrival not without significance for the Catholic cause in Jamaica, was that of the Jesuit Scholastic, Mr. Sydney Judah. Mr. Judah is a native of the Island who entered the Society of Jesus in January, 1923, and returned this summer to join the teaching staff at St. George's College.

There were further indications that the hope of the Holy Father for the development of native clergy and Religious was being realized in Jamaica. At the Alpha Convent, Sister M. Mercedes, a native of the Island, and an outstanding leader in educational work, celebrated the twenty-fifth anniversary of her profession in religion. At the same Convent, Miss Annie Watson made her profession and Miss Muriel Duquesnay was received, both being members of well known Catholic families of Jamaica.

But the most noteworthy event in connection with religious vocations was the establishment of a community of Jamaican Sisters. From the earliest days of the Mission no insignificant number of native women have joined religious communities in Jamaica and abroad. In recent years, however, the increasing number of vocations and the ever ripening fields of labor have brought about a situation that called for the establishment of a local community for native subjects. The call was answered through the zealous efforts of Very Rev. Father Francis Kelly and Rev. Mother M. Alacoque of the Franciscan Convent. The Catholics of the Island willingly contributed towards an enterprise that held such promise for their spiritual life and a decent but modest house situated on Lissant Road at a short distance from Holy Trinity Cathedral was acquired for the new Convent. Rev. Mother M. Humiliana, a native of the Island and for many years an esteemed member of the Franciscan Convent on Duke Street, was appointed Superior of the new community and the first postulants received were the Misses Julia DeLeon, Joy Bogle, Adina Hamilton, Rita DeSouza and Gertrude Narcisse.

The Community is known as the Franciscan Missionaries of Perpetual Help, and while affording young ladies an opportunity of following their religious vocation, will take up the work of teaching in the schools and of other charitable activities that are within the scope of its institute. Thus after years of prayerful waiting a local community of native religious women has become a reality in Jamaica and a seed has been sown that is pregnant with promise for the growth of the Old Faith.

When Bishop Dinand left the Island in the month of May, 1928, he had planned to return in the early Fall of the same year. The poor state of his health, however, compelled him to prolong his visit to the States, and the Very Rev. Father Superior, Francis J. Kelly, was delegated to administer the sacrament of Confirmation in the absence of the Bishop.

On December 19, he administered the sacrament to four inmates of the Leper Asylum at Spanish Town. He was accompanied by the Chaplain of the Institution, Father Charles F. Arnold who thus records his impression:

> Before and after the reception of Confirmation, the little congregation of twenty Catholic lepers raised their voices in prayerful song. More than the perfection of tone, the soulful cadence that bespoke apprecia-

tion of the great graces conferred on their fellow sufferers was a fitting compliment to the work of the Misses Leon of Spanish Town who for years have been devoted catechists at the institution. Father Superior addressed the candidates, emphasizing the dignity, the importance and the wonderful graces of the sacrament they were about to receive. The ceremony was simple but impressive, I should rather say, simple and impressive—for the sight of stubbed feet approaching the altar, of marred faces receiving the holy oil and of the fingerless hands of the sponsors placed on the shoulder, revives the simplest and most striking events of history—the dealings of Our Lord Jesus Christ with His little ones.

Three new mission churches were opened in the Vicariate during this period. In former chapters we have taken occasion to record the history of the Mission at Jeffrey's Town and to note the very remarkable results in church building that Father Ford has accomplished in the Parish of St. Mary. Here at Jeffrey's Town he completed his eighth church, and on Sunday, November 18, 1928, it was opened and dedicated under the patronage of St. Peter Canisius. The building of the church was made possible by a donation received through the Society for the Propagation of the Faith, of Boston. In the month of January, 1929, the Very Rev. Father Kelly had the happiness of presiding at the dedication of a new and substantial church at Rock Hall where only five years before he had started a little Mission in conjunction with his work as Pastor at Above Rocks. The Church of the Holy Cross, commenced by Bishop Dinand when he acquired the property known as Argyll in the Parish of St. Andrew, was also completed and dedicated at the beginning of the year 1929.

As this record draws to a close, we give here two summaries that will help to realize the extent which missionary activities in the Vicariate have reached up to the present time. Holy Mass is celebrated regularly in Kingston at Holy Trinity Cathedral, St. Anne's Church, Holy Rosary Church, Duke St. Convent, Alpha Convent, St. Joseph's

Sanatorium, Alvernia, Holy Cross Chapel, Up Park Camp, the General Penitentiary and the Mental Asylum. On the Missions the Holy Sacrifice is offered at Toll Gate, Gordon Town, White Hall, Leader's Lane, Harbour Head, Morant Bay; Port Antonio, Buff Bay, Avocat, May River and Mount Joseph; Spanish Town, Old Harbour, Port Henderson, Gregory Park and the Leper Asylum; Above Rocks, Cassava River, Tom's River, Friendship, King Weston, Devon Pen, Rock Hall and Stony Hill; Port Maria, Preston Hill, Annotto Bay, Richmond and Mile Gully; Linstead, Jeffrey's Town, Donnington, Moneague, May Pen and Mandeville; Brown's Town, Alva, Murray Mount, Somerton, Linton Park, Refuge, Locheroch Side and St. Ann's Bay; Montego Bay, Reading Pen, Catadupa, Chester Castle, Falmouth and Lucea; Savanna-la-Mar, Top Hill, Orange Hill, Brighton, Black River, Seaford Town and Pisgah. The spiritual vintage for the year July 1, 1927, to July 1, 1928, was reported in the following statistics:

Baptisms	2,362
Conversions	740
Confessions	76,260
Communions	281,011
Marriages	301
Marriages Revalidated	18
Extreme Unction	505
Hours of Religious Instruction	1,778
Persons prepared for First Communion	825
Persons prepared for Confirmation	446
Sermons	2,111
Retreats given	6
Missions given	4
Novenas given	14
Tridua given	5
Visits to prisoners and sick	5,372
Sodalities conducted	27
Sodalists	2,916
S. H. League members	4,668
Children in Catholic Schools	6,499
Children in Sunday Schools	2,026

Since the year 1894, the Vicariate of Jamaica depended for its missionaries on that division of the Society of Jesus which was known as the Province of Maryland-New York. This Province embraced the territory on the Eastern coast of the United States extending from the District of Columbia on the south to Canada on the north. In the summer of 1921, steps were taken with a view to creating the New England States into an independent Province. This was finally accomplished on July 31, 1926, when the Maryland-New York Province was divided into two Provinces, one of which retained the old name of Maryland-New York and the other was called the Province of New England and comprised all the territory known as the States of New England. The precise status of the dependent Missions, however, was not definitely settled until January 6, 1929, when the Jamaica Mission became directly dependent on the New England Province of the Society of Jesus.

The members of the Society of Jesus stationed in Jamaica at this time were:

From the Province of New England: Fathers Charles F. Arnold, Leo T. Butler, Joseph K. Countie, Daniel A. Creed, George F. McDonald, William F. McHale, Cornelius A. Murphy, Charles M. Roddy and Henry P. Wennerberg. Rev. Messrs. James J. Dolan, Sydney J. Judah and John J. Williams. Brother Michael J. Lynch.

From the Province of Maryland-New York: Fathers James J. Becker, Charles F. Bridges, Joseph A. Dougherty, Joseph F. Ford, Joseph M. A. Kelly, Francis G. Kempel, Joseph S. Knight, Joseph B. Morning and Oliver B. Skelly. Brothers John Ditman and Rochus Quattrocchi.

From the Province of New Orleans: Rev. Father Oliver M. Semmes.

Rt. Rev. Joseph N. Dinand, Bishop of Selinus and Vicar Apostolic, and Very Rev. Father Francis J. Kelly, Superior of the Mission and Vicar Delegate, are also members of the New England Province.

THE END.

APPENDICES

I. Abbots of Jamaica

Sancho de Matienzo	1515-1522
Andres Lopez Frias	1522-1524
Peter Martyr d'Anghiera	1524-1526
Fray Miguel Ramirez	1528-1532
Amador de Samano	1532-
Mateo de Santiago	1537-
Francisco Marques de Villalobos	1581-1606
Bernardo de Balbuena	1609-1620
Mateo de Medina Moreno	1622-1650

II. Vicars Apostolic of Jamaica

Very Rev. Benito Fernandez, Vicar Apostolic, January 10, 1837; died September 27, 1855, at Kingston, Jamaica.

Very Rev. James Dupeyron, S.J., Vicar Coadjutor, September 11, 1851; Vicar Apostolic, September 27, 1855; died August 10, 1872, at Mobile, U. S. A.

Very Rev. Joseph Sydney Woollett, S.J., Pro Vicar Apostolic, December 3, 1871-September 11, 1877; died February 7, 1898, at Stonyhurst, England.

Very Rev. Thomas Porter, S.J., Vicar Apostolic, September 6, 1877; died September 28, 1888, at St. Bueno's, Wales.

Rt. Rev. Charles Gordon, S.J., Vicar Apostolic, August 1, 1889; consecrated Titular Bishop of Thyatira, August 15, 1889, at Glasgow; resigned January 11, 1906; died November 16, 1911, at Roehampton, England.

Rt. Rev. John J. Collins, S.J., Administrator, March 9, 1906; Vicar Apostolic, October 13, 1907; consecrated Titular Bishop of Antiphellos, October 28, 1907, at New York; resigned March 16, 1918.

Rt. Rev. William F. O'Hare, S.J., Vicar Apostolic, September 2, 1919; consecrated Titular Bishop of Maximianopolis, February 25, 1920, at New York; died October 11, 1927, at Kingston, Jamaica.

Rt. Rev. Joseph N. Dinand, S.J., Vicar Apostolic, July 12, 1927; consecrated Titular Bishop of Selinus, October 30, 1927, at Holy Cross College, Worcester, Massachusetts.

III. Superiors of the Mission

Very Rev. James Dupeyron, S.J., Superior, September 2, 1851-June 24, 1865.

Rev. Joseph Dupont, S.J., Vice Superior, June 15, 1864-March 18, 1865.

Rev. James Jones, S.J., Superior, June 24, 1865-September 25, 1869.

Very Rev. James Dupeyron, S.J., Superior, September 25, 1869-December 3, 1871.

Very Rev. Joseph Woollett, S.J., Superior, December 3, 1871-September 6, 1877.

Very Rev. Thomas Porter, S.J., Superior, September 6, 1877-April 11, 1888.

Very Rev. Joseph Woollett, S.J., Vice Superior, April 11, 1888-August 15, 1889.

Rt. Rev. Charles Gordon, S.J., Superior, August 15, 1889-November 25, 1898.

Rev. James Noonan, S.J., Superior, November 25, 1898-October 31, 1903.

Rev. Patrick F. X. Mulry, S.J., Superior, October 31, 1903-March 12, 1906.

Very Rev. John J. Collins, S.J., Superior, March 12, 1906-August 12, 1907.

Rev. John Harpes, S.J., Superior, August 12, 1907-August 17, 1915.

Rev. William F. O'Hare, S.J., Superior, August 17, 1915-February 5, 1920.

Rev. Francis X. Delany, S.J., Vice Superior, February 5, 1920; Superior, August 9, 1920-May 15, 1925.

Rev. Francis J. Kelly, S.J., Superior, May 15, 1925-

IV. THE DEAD PRIESTS AND RELIGIOUS IN JAMAICA

Very Rev. Francisco Marques de Villalobos, Abbot, died at Spanish Town, August 3, 1606.

Rev. Gabriel Benito de Barona, died at Black River, 1659.

Rev. Ambroise Marie Provost, died at Kingston, November 28, 1798.

Rev. Anthony Quigly, died at West Street residence, September 17, 1799.

Rev. William LeCun, died at Hanover Street residence, October 15, 1807.

Rev. John Joseph Curtin, died at Jasper Hall, High Holborn Street, November 30, 1839.

Rev. Stephen Ghersi, S.J., died at King Street residence, April 13, 1853.

Very Rev. Benito Fernandez, V.A., died at King Street residence, September 27, 1855.

Rev. William Cotham, S.J., died at country residence of Mr. Artice, November 19, 1860.

Rev. Joseph Howell, S.J., died at King Street residence, December 23, 1860.

Rev. Caesar Reta, S.J., died at King Street residence, August 4, 1865.

Sister M. Theresa (Matilda Combes), died at Franciscan Convent, October 20, 1869.

Sister M. Francis (Elsie Branday), died at Franciscan Convent, March 18, 1873.

Rev. Richard Barton, S.J., died at North Street residence, April 14, 1873.

Rev. Ermengildo Arnaboldi, died at Kingston, November 16, 1873.

Rev. Joseph M. Bertolio, S.J., died at North Street residence, April 19, 1876.

Mr. James Postlewhite, S.J., Scholastic, died at North Street residence, August 23, 1881.

Rev. Joseph Meyer, S.J., died at North Street residence, January 5, 1885.

Rev. Francis M. Crispolti, S.J., died at North Street residence, June 16, 1887.

Rev. Joseph Dupont, S.J., died at North Street residence, September 11, 1887.

Rev. Francis Xavier Jaeckel, died at Mary Villa, Church Street, September 10, 1888.

Rev. Frederick Hathaway, S.J., died at North Street residence, November 6, 1891.

Sister M. Theresa (Grant), died at Franciscan Convent, August 1, 1893.

Rev. Mother Winefried Furlong, died at Convent of Mercy, November 21, 1893.

Sister M. Joseph Dugiol, died at Convent of Mercy, January 31, 1895.

Sister M. Mercedes Sullivan, died at Convent of Mercy, February 21, 1901.

Sister M. Augustine Bloomfield, died at Convent of Mercy, November 2, 1901.

Rev. William Spillmann, S.J., died at North Street residence, March 3, 1902.

Sister M. Faber Slevin, died at Convent of Mercy, September 13, 1904.

Sister M. Philomena (Dalle), died at Franciscan Convent, March 25, 1906.

Brother Edward O'Brien, S.J., died at North Street residence, December 6, 1908.

Sister M. Isabella (Mahoney), died at Franciscan Convent, May 19, 1909.

Rev. John Rodock, S.J., died at Winchester Park, March 25, 1911.

Sister M. Camillus Barrett, died at Convent of Mercy, January 8, 1913.

Rev. Mother Paula (Charlet), died at Franciscan Convent, May 24, 1914.

Sister M. Fidelis (Sullivan), died at Franciscan Convent, March 1, 1917.

Rev. John Harpes, S.J., died at Winchester Park, August 14, 1918.

Rev. Maurice E. Prendergast, S.J., died at St. Joseph's Sanatorium, November 5, 1918.

Sister M. Stanislaus Driscoll, died at Convent of Mercy, May 30, 1919.

Sister M. Monica Oliver, died at Convent of Mercy, December 18, 1919.

Rev. John A. Pfister, S.J., died at St. Joseph's Sanatorium, May 13, 1921.

Sister Mary of the Sacred Heart, died at Franciscan Convent, June 5, 1921.

Rev. Mother Veronica (Murphy), died at Franciscan Convent, January 15, 1922.

Sister M. Joseph Murphy, died at Convent of Mercy, January 16, 1922.

Rev. Mother M. Aloysius McCarthy, died at Convent of Mercy, January 19, 1922.

Sister M. Joseph (D'Aquin), died at Franciscan Convent, June 13, 1922.

Sister M. Clare (D'Aquin), died at Franciscan Convent, November 3, 1922.

Sister M. Bonaventure (Casserly), died at Franciscan Convent, January 1, 1923.

Sister M. Xavier (Chevolleau), died at Franciscan Convent, January 15, 1923.

Sister M. Catherine (Grace), died at Franciscan Convent, July 20, 1923.

Sister M. Francisca (Rogan), died at Franciscan Convent, September 6, 1923.

Rev. Aloysius T. Higgins, S.J., died at St. Joseph's Sanatorium, December 21, 1923.

Sister M. Edmunda (Nickols), died at Franciscan Convent, January 16, 1924.

Sister M. Cecelia, of the Convent of Mercy, died at St. Joseph's Sanatorium, April 5, 1924.

Sister M. Emmanuel (Burger), of the Franciscan Order, died at St. Joseph's Sanatorium, July 31, 1925.

Right Reverend William F. O'Hare, S.J., Vicar Apostolic, Titular Bishop of Maximianopolis, died at Kingston, October 11, 1927.

INDEX

The Numerals Refer to Pages

A

Abbots of Jamaica, A. 278.
Above Rocks, 69, 80, 81, 95, 116, 161.
Adrian VI, Pope, 6.
Agnes Clare, Sister, 103.
Agnew, Lieutenant, 265.
Agualta Vale, 70, 73, 95, 232.
Alacoque, Reverend Mother, 219, 274.
Albemarle, Duke of, 24, 25.
Algaxin, Reverend Francisco, 36, 145.
Aloysius McCarthy, Reverend Mother, 213, A. 282.
Alpha, 94, 101, 103, 121, 126, 208.
Altamirano, Bishop Juan de las C., 15.
Altamont, Earl of, 49.
Alva, 88, 95, 116, 119, 227.
Alvernia, 65, 95.
Annotto Bay, 233.
Apostleship of Prayer, 101, 104, 115, 148.
Araujo, Reverend J. J. Rodrigues, 40, 41, 42, 45, 145.
"Argyll," 272.
Arnaboldi, Reverend Ermengildo, A. 280.
Arnold, Reverend Charles F., 274, 277.
"Article 29C.," 168.
Association, Kingston Catholic, 94.
Augustine, Sister, A. 281.
Auvray, Mr. P. E., 97, 131, 138.
Avocat, 69, 82, 84, 95, 96, 116.
Avvaro, Reverend George, 59, 89, 99, 146.
Ayton, Doctor, 127.

B

Bahama Islands, 58.
Balbuena, Abbot Bernardo de, 20, A. 278.
Balcarras, Lieutenant Governor Earl, 29.
Bampton, Reverend Henry, 104, 146.
"Banner of Mary," 152, 189.
Baptiste, Mr. Charles J., 214, 242.
Baptistry, Holy Trinity, 227.
Barat Association, The, 165.
Barni, Reverend Richard, 122, 135.
Barnum, Reverend Francis, 130, 211.
Barona, Reverend Gabriel B. de, 22, A. 280.
Barrett, Mr. Moulton, 88.
Barton, Reverend Richard, 78, A. 280.
Beauclerk, Reverend Henry, 114, 115, 116, 146, 158.
Beaven, Rt. Rev. Bishop Thomas D., of Springfield, Mass., 201.
Becker, Reverend James J., 245, 250, 277.
Belize, 89, 99.
Benito, V. Reverend, *cf.* Fernandez.
Berchmans, Sister M., 103.
Bernard, Reverend John J., 245.
Bertolio, Reverend Joseph, 59, 75, 89, 90, 146, A. 280.
Biebuych, Reverend Richard, 122.
Bierbusse, Mr. John, 154.
Bivero, Diego de, 12.
Black River, 158, 162.
Blessing of Babes, 234.
"Blue and White," Quarterly, 244, 248.
Bodoano, Reverend Louis, Preface.
Bogle, Miss Joy, 274.
Bonaventure, Sister M., 230, A. 282.
Bonitto, Mr. A. M., 211.
Book Store, Catholic, 116.
Bourke, Mr. Wellesley, 131, 136, 250.
Boyl, V. Reverend Bernardo, 1, 2.
Boys' Guild of St. Aloysius, 115.
Branday, Mrs. Irene, 138.
Branday, Miss Isabelle, 242.
Branday, Mr. John W., 131, 135.
Brandon, Mr. Charles J., 123, 256.
Bridges, Reverend Charles F., 166, 232, 245, 250, 277.
Brighton, 157.
British Guiana, 111.
British Honduras Mission, 59, 99, 100, 111.
Brock, Reverend Edward S., 264.
Broderick, Reverend John J., 122, 155, 156.
Brown, Mr. Joseph, 214.
Brown's Town, 88, 119, 159, 163, 227.

Bryant, Mr. R. W., 131, 182, 201.
Buchanan, Mr. Rudolph, 88.
Buckley, Bishop, 41, 43.
Buff Bay, 162.
Burger Family, 243.
Burial Association, 137.
Burial Ground, 49, 95.
Burns, Reverend William J., 136, 146.
Burton, Mr. C. E., 211.
"Bushy Park," 125, 135, 139.
Butler, Bishop Anthony, 87, 146.
Butler, Reverend L. T., 209, 250, 271, 277.
Byndloss, Mr. and Mrs. T., 138.
Byrne, Reverend F. A., 236.

C

Caballero, Governor Pedro, 20.
Cadet Corps, 115.
Cambridge Local Examinations, 185.
Camillus, Sister, A. 281.
Canning, Reverend Joseph A., 209, 245.
Cano, Lieutenant Governor Pedro, 10.
Cardinal Gibbons Institute, 256.
Carnie, 228.
Cassava River, 125, 161.
Casserly, John and Susan, 230.
Casserly, Miss Kathleen 230.
Castilla, Don Julian de, 23.
Castillo, Bishop Juan de, 12.
Castillo, Don Santiago de, 24, 25.
Castle Mines, 69, 83.
Catechism, Jamaica Day School, 170.
Catechism, Roman Catholic, 174.
Catechists and Fishers, 213.
Catherine, Sister, 103, 190, A. 282.
Catherine, Sister M., 231.
Catholic Burial Ground, 95.
Catholic Club, St. George, 211, 225.
Catholic Encyclopedia, 151.
"Catholic Opinion," 115, 181, 188, 190, 214, 221, 225, 234, 244.
Catholic Population, 69, 208.
Catholic Religion Proscribed, 24.
Catholic Repository, 116.
Cecelia, Sister M., 233, A. 282.
Census, 208.
Chancy, Reverend, 56.
Charles V, King-Emperor, 5, 6.
Charlottensburgh, 230.
Chesterton, 228.
Chetwood, Mrs. Bradbury C., 241.
Chetwood, Reverend Thomas B., 210, 241.
Chevolleau, Mr. Arthur, 231.
Chevolleau, Charles A., 231.
Chevolleau, Pauline, 31.
Children of Mary, 115.
Chinese Missions, 271.
Cholera, Asiatic, 60.
Christian Doctrine, Confraternity of, 213, 221.
Churchill, Reverend Thomas, 24, 25.
Clare, Sister M., 65, 220, A. 282.
Clark, Miss Catherine, 241.
Clement VII, Pope, 5.
Clerk, Richard, 27, 144.
Clink, Reverend J. J., 250.
Coleman, Reverend Jermiah F. X., 114, 120, 166.
College Boys in the War, 185.
College, St. George's, *cf* St. George.
Collins, Rt. Rev. Bishop John J., 87, 114, 115, 125, 129, 139, 152, 161, 180, 191, 196, 220, A. 278, A. 279.
"Colmar Estate," 134.
Colon, Diego, 2, 3, 143.
Columbus, Christopher, 1, 2, 143.
Comesee, 95.
Concanen, Bishop Richard L., 38.
Conception, Sister M., 255.
Connell, Reverend J. E., 236.
Conscience Clause, 169.
Convent, Franciscan, 65, 126.
Cooper, Mr. George, 157.
Costillo, Don Juan de, 12.
Cotham, Reverend William, 52, 57, 63, 68, 145, A. 280.
Cotter, Mr. A., 123.
Countie, Reverend Joseph K., 273, 277.
Cowper, Mr. William, 117.
Coyle, Reverend William H. A., 191, 221.
Creed, Reverend Daniel A., 273, 277.
Crispolti, Reverend Francis, 98, 146, A. 280.
Cronin, Reverend Daniel I., 209, 234.
Cruchley, Denis, 244.
Cruchley, Dr. Ignatius, 214, 250.
Cuban Mission, 90.
Cueto, Reverend Juan de, 15, 16, 18.
Culkin, Brother Daniel, 214.
Cunningham, Reverend W. F., 166.
Curley, Rt. Rev. Daniel J., Bishop of Syracuse, 272.

Curtin, Reverend John J., 53, 146, A. 280.

D

DaCosta, Hon. A. E., 251, 257.
DaCosta, Miss Marie, 248.
Daly, Miss Clara, 158.
D'Aquin, Misses Caroline and Josephine, 65, 220.
D'Aquin, Mr. Henry P., 66, 80.
Dead Priests and Religious, A. 280.
Debold, Reverend Philip J., 159.
DeBoynes, Very Reverend N., 213.
Debt of Vicariate, 210.
DeCarteret, Anglican Bishop, 265.
De Chantal, Sister, 103.
Deehan, Reverend Thomas, 122.
Delany, Reverend Francis X., 209, 211, 229, 245, A. 279.
Delema, Reverend Basilio Suarez, 34, 36.
De Le Espinas, *cf*. L'Espinasse.
DeLeon, Donald, 244.
DeLeon, Miss Julia, 274.
Demerara, 113, 117.
Dennis, Mr., 157.
DePass, Mr. A. H., 123, 148.
DeRoux, Mr. S., 163.
DeSales, Sister, 65.
Desnoes, George, 148.
Desnoes, Reverend William, 187.
DeSouza, Miss Rita, 274.
Devon Pen, 150, 229.
Dias, Bishop Pedro Suarez, 143.
Dinand, Right Reverend Bishop Joseph N., 258, 277, A. 279.
Dinand Library, 263.
Di Pietro, Reverend S., 100.
Ditman, Brother John, 214, 277.
Dolan, Reverend James J., 258, 277.
Dominican Monastery, 13.
Dominican Sisters, 166, 192, 208.
Donnington, 86, 122, 150, 211, 232.
Donovan, Dr. J. F., Preface, 131, 150.
Dorothy, Sister M., 230.
Dougherty, His Eminence, Dennis Cardinal, of Philadelphia, 226, 249.
Dougherty, Reverend Joseph A., 234, 250, 277.
Douglas, Col. Henry E. M., 187.
Doughlass, Bishop John, 26, 28, 32, 33, 38, 41.
Dry Harbour, 2.
Duarte, Reverend Augustus J., 248.
DuBourg, Bishop Louis G., 66.
Dugiol, Louise, 94.
Dunn, Sir James, 138, 163, 180, 265.
Dunn, Mr. James, 250, 256.
Dunn, Mr. Patrick, 164.
Dupeyron, Very Reverend James E., 52, 53, 57, 63, 70, 75, 80, 82, 145, 153, 156, 159, A. 278, A. 279.
Dupont, Reverend Joseph, 59, 81, 84, 85, 88, 92, 95, 146, A. 279, A. 281.
Dupont Memorial, 97, 126, 256.
Duquesnay, Reverend Arthur W. L., 44, 45, 46, 47, 57, 58, 59, 80, 145.
Duquesnay, Miss Muriel, 273.
Duquesnay, Philippe L., 35, 45.
Durant, Honorable F. C. Wells, 251.
Duval, Madame, 84.
Duverger, Madame Marie F., 35, 45.

E

Earthquake, 126.
Editor, "Catholic Opinion," *cf*. "Catholic Opinion."
Edmunda, Sister M., 233, A. 282.
Ellis, Mrs., 158.
Emerick, Reverend Abraham J., 114, 118, 122, 159, 255.
Emmanuel, Sister M., 242, A. 282.
Emmet, Reverend Thomas A., 209, 212, 232.
Errington, Reverend John, 118, 146, 155, 234.
Espanola (San Domingo and Hayti), 1, 2.
Esquivel, Governor Juan de, 2, 3, 143.
Esteiro, Don Carlos, 40, 41, 144.
Exhibition, Vatican Missionary, 244.

F

Faber, Sister, A. 281.
Falla, Mr. Alexander, 256.
Falmouth, 119, 122, 227.
Fellowship, *cf*. Friendship.
Ferdinand, King, 2.
Fernandez, Very Reverend Benito, 42, 46, 47, 51, 54, 60, 145, A. 278, A. 280.
Ferreszadie, Miss Victoria, 242.
Fidelis, Sister M., A. 281.
Fielding, Eustace and Clem., 184.
Feith, Brother Henry L., 151.
Figueroa, Mr. Aston, 250.

Figueroa, Reverend Luis de, 5, 6.
Fink, Reverend Joseph I., 166.
First Bishop, 102.
Fisher, Reverend J. Harding, 139.
Fogarty, Mr. William O'R., 131, 149, 159.
Fogarty, Mrs. O'R., 159.
Ford, Reverend Joseph F., 83, 161, 209, 231, 250, 260, 274, 277.
Fordham University, 125, 188, 205, 254.
Francis, Sister, A. 280.
Francisca, Sister M., 231, A. 282.
Franciscan Missionaries of Perpetual Help, 274.
Franciscan Monastery, 22, 24.
Franciscan Sisters, 65, 68, 94, 116, 127, 208.
Frias, Abbot Andres Lopez, 6, A. 278.
Friendship, 85, 95, 116, 162.
Frost, Reverend, 56.
Fusteros, Reverend Juan, 17.

G

Gadpaille, Mr. Ivanhoe, 138.
Gainer, Honorable Joseph H., 262.
Gallegos, Reverend Andres, 19.
Georgetown College, 67.
Ghersi, Reverend Stephen, 60, 146, A. 280.
Gibbons, Rt. Rev. Bishop Edward F., of Albany, N. Y., 201.
Gibbons, James Cardinal. of Baltimore, 201, 221.
Gillet, Reverend Henry, 72, 80.
Glaudin, Mr., 81.
Gleaner, The, 178, 182.
Gleeson, Reverend Father, 53, 56.
Goeding, Reverend Francis, 125.
Gordon, Mr. Cecil, 241.
Gordon, Bishop Charles, 86, 102, 104, 107, 114, 120, 123, 155, 168, A. 278, A. 279.
Gordon Hall, 123, 126, 129.
Gordon, John, 81.
Gordon Town, 164, 166.
Grant, Anglican Bishop, 108.
Gregory XVI, Pope, 51.
Gregory Park, 135.
Gregory, Reverend William, 139, 181.
Grewen, Reverend Frederick, 160, 209, 219.
Grotto, The, 226.
Guiney, Reverend Aloysius, 139, 162.

H

Half Way Tree, 272
Halliwell, Reverend Louis, 212, 227.
Hamilton, Miss Adina, 274.
Hannas, Reverend William H., 273.
Hanover St. Chapel, 37, 39.
Harbour Head, 70, 95, 116, 163.
Hargadon, Reverend Francis B., 235.
Harlin, Reverend Thomas, 162.
Harmony Hall, 30, 37, 80.
Harpes, Reverend John J., 123, 132, 135, 139, 146, 159, 181, 189, 191, 226, A. 279, A. 281.
Hathaway, Reverend Frederick, 72, 106, A. 281.
Hayes, Very Reverend James, 90, 92, 93, 146.
Hayes, His Eminence, Patrick Cardinal of New York, 201, 272.
Haymon, Mrs., 27, 144.
Healy, Reverend Joseph, 209, 227.
Hibbert, Captain Washington, 75.
Hickey, Rt. Rev. William A., Bishop of Providence, R. I., 260.
Higgins, Reverend Aloysius T., 209, 233, A. 282.
Highgate, 80.
Histories of Mission, Preface.
Hogan, Reverend Patrick, 114, 146, 158.
Holy Cross College, 259.
Holy Family, 161, 229.
Holy Rosary Church, 166.
Holy Trinity Cathedral, 130, 134, 137, 194.
Holy Trinity Church, 40, 58, 67, 91, 95, 104, 115, 126.
Honour, Roll of, in Great War, 185.
Hopkins, Rt. Rev. Charles Frederick, of Belize, B. H., 230.
Howell, Reverend Joseph, 63, 68, 146, A. 280.
Howle, Reverend F. deS., 139, 189, 209, 213.
Hudson, Reverend William, 146, 155.
Huggins, Reverend George, 90, 146.
Humiliana, Reverend Mother M., 274.

I

Immaculate Conception Chapel, 85.
Industry, 165.

Isaacs, Mr. C. T., 131, 138.
Isaacs, Mr. R. H., 131, 183.
Isaacs, Lieut. V. H., 187.
Isabella (San Domingo), 1, 2.
Isabella, Queen, 2.
Isabella, Sister M., 190, A. 281.
Isabey, Reverend P., 28.
Italian Opera Company, 226.

J

Jaeckel, Reverend Francis X., 91, A. 281.
Jamaica (Santiago), 1, 2, 3, 4.
Jamaica Catholic Association, 73.
Jamaica Hand-Book, 101.
James II, King, 25.
Januarius, St., 216.
Jasper Hall, 44, 48, 53.
Jeffrey's Town, 86, 150, 232.
Jelf, Honorable A. S., 251.
Jesuit, First, 24.
Johnson, Mr. Roy, 230.
Jones, Very Reverend James, 70, 72, 73, 92, 146, A. 279.
Joseph, Sister M., 65, 219, A. 282.
Joseph Dugiol, Sister, A. 281.
Joseph Murphy, Sister M., 213, A. 282.
Jubilee at Rome, 246.
Judah, Mr. Braham, 184, 211, 226, 244, 250.
Judah, Charles L., 244.
Judah, Reverend Sydney J., 244, 273, 277.

K

Kayser, Reverend Peter, 139, 166, 191, 221.
Keller, Reverend Joseph, 164, 185.
Kelly, Mr. C. C., 128.
Kelly, Rev. Francis J., 209, 229, 245, 250, 264, 274, 277, A. 279.
Kelly, Rev. James V., 185, 191, 210, 212, 221.
Kelly, Rev. J. M. A., 212, 242, 277.
Kelly, Very Rev. Laurence J., 213, 247.
Kelly, Rev. Patrick H., 114, 120, 242.
Kempel, Rev. Francis G., 245, 277.
Kiehne, Rev. Gregory G., 245, 250, 273.
Kingston, 60, 150, 166.
Kingston Pen, 164.
King Weston, 69, 84, 95, 116.
Kleinmeyer, Reverend C. A., 212, 245.
Knight, Reverend Joseph S., 234, 250, 277.
Knights of St. John, 180, 221, 231.
Kottmann, Reverend, 146.
Kreis, Reverend Francis, 139, 161.
Kyntire, 165.

L

Ladies' Auxiliary, 180, 221.
Ladies of Charity, 93, 148.
Lanyan, Miss, 242.
Lanyan, Mr. Charles, 242.
Las Casas, 143.
La Vega (Spanish Town), 8, 11, 12, 13, 14, 19.
Lawrence, Miss Mary R., 90.
Leach, Miss Kate, 94.
Leader's Lane, 135.
League of the Sacred Heart, 115, 188, 221.
Leake, Inspector, 91.
Leake, Miss S. M., 116.
Leary, Reverend James F., 139.
Lecesne, Dr. George, 127, 249.
Lecesne, Mr. James, 81.
LeCun, Reverend William, 28, 29, 30, 31, 36, 37, 38, 39, 145, A. 280.
Ledochowski, Very Reverend W., 199.
Lenahan, Reverend Francis J., 139, 166.
Leo X, Pope, 3.
Leon, Mr. E. X., 97, 131.
Leon, Miss Pauline, 248.
Leon, Miss Rose, 189.
Lepers' Home, 118, 274.
L'Espinasse, Reverend Peter F. de, 28, 29, 31, 32, 33, 34, 36.
Lewis, Mr. John, 250.
Leyden, Mr. Thomas, 158.
Library, Parochial, 189.
Linstead, 163.
Linton Park, 228.
"Little Flower," The, 233.
Little, Reverend Thomas, 90, 146.
Llado, Miss Catherine, 81.
Llanes, Reverend Torivio de, 22.
Locherock Side, 228.
Loontjens, Reverend Augustus, 89, 154, 156.
Lopez, Mr. Fabian, 250.
Lowry, Reverend Joseph T., 212, 227.
Loydi, Reverend Manual, 83, 85, 111.
Lucea, 89, 116, 152.
Lucky Grove, 82.

Lynch, Reverend Denis, 114, 229.
Lynch, Brother Michael J., 277.

M

Magdalen, Reverend Mother, 192.
Maguire, Reverend James, 166.
Malabre, Dr. Oscar, 162.
Malabre, William, 97.
Mandeville, 232.
Manning, Governor Sir William, 181.
Marchand, Madame, 46.
Martin, Reverend J. T., 250.
Martyr, Abbot Peter, 6, 7, 8, 9, 10, A. 278.
Mary, Mother of God, Church of, 119.
Maryland Missions, 225.
Mary's Valley, 228.
Matienzo, Abbot Sancho de, 4, 5, 6, A. 278.
Matilda's Corner, 69, 84, 165, 242.
Matthews, Reverend J. Brent, 256.
Mauri, Mr. Louis C., 51, 52.
May Pen, 163.
May River, 70, 73, 85, 95, 116, 162.
McAndrews Family, 83.
McCarthy, Reverend J. D., 212.
McCarty, Msgr. E. W., 139.
McCormick, Reverend John, 248.
McDermott, Reverend James, 139, 152, 155, 157, 159, 166, 241.
McDonald, Reverend George F., 227, 249, 277.
McDonald, Sir George, 272.
McDonald, James, 156.
McDonnell, Rt. Rev. Bishop Charles E., of Brooklyn, 139.
McDonnell, Rt. Rev. Bishop Daniel, 42, 44, 48, 54.
McFadden, Reverend William, 235.
McGrath, Reverend Edward, 230.
McGrath, Hon. George, 138, 163, 226.
McGrath, George Noel Scott, 227.
McGregor, Miss Rose, 214.
McGuiney, Reverend Patrick, 125.
McHale, Reverend William F., 258, 277.
McLoughlin, Reverend Joseph J., 165.
McNamee, Msgr. Joseph, 139.
M'Cormick, Reverend John, 114.
Melgarejo, Governor Fernando, 14.
Mendeguren, John de, 7.
Mercedes, Sister, 273, A. 281.
Mercy, Convent of, 126.
Mercy Sisters, 103, 118, 119, 127, 164, 166, 208.
Merrick, Mr., 87.
Messenger of the Sacred Heart, English, 101, 104.
Meyer, Reverend Joseph, 87, 146, 154, A. 280.
Middle School, 63, 72.
Mile Gully, 232.
Miranda, Governor Alonso de, 15, 16.
Mission in Holy Trinity, 92, 93, 126, 212, 235.
Mission Stations (1929), 275.
Mohan, Reverend J. J., 250.
Monchet, Abbot, 28.
Monica, Sister (Oliver), A. 282.
Monoz, Reverend Juan, 22.
Montego Bay, 57, 88, 152, 158, 241.
Moore, Reverend, 139.
Moran, Reverend D. J., 219.
Moreno, Abbot Mateo de M., 20, 21, A. 278.
Morning, Reverend Joseph B., 233, 250, 277.
Morrison, Sir William, 265.
Mount Alvernia, 241.
Mount Fellowship, 69.
Mount Holstein, 82.
Mount Industry, 80.
Mount Joseph, 117.
Mullaly, Reverend Charles J., 159.
Mulligan, Reverend John H., 139.
Mulry, Reverend J. A., 220.
Mulry, Reverend Patrick F. X., 84, 114, 115, 117, 123, 130, 132, 139, 162, 165, 171, 180, 188, 191, 209, 220, A. 279.
Mulry, Mr. T. M., 220.
Mundelein, Most Reverend Archbishop George, 226.
Murname, Canon William, 103.
Murphy, Rev. Cornelius A., 227, 234, 250, 277.
Murphy, Reverend Edmund, 44, 48, 49, 54.
Murphy, Right Reverend Bishop Joseph A., 231, 260, 265.
Murray, Right Reverend Bishop John G., of Portland, Me., 260.
Murray Mount, 119, 227.

N

Naples, 214.
Naxeras, Reverend Eusevio de, 36, 144.
Narcesse, Miss Gertrude, 274.
Nevin, Reverend William, 219, 245.

New, Reverend John, 72, 80.
New Castle, 95.
New England Province, 277.
Newman, Mr. Francis, 86.
Nilan, Bishop John J., 139.
Noble, Judge Robert E., 163.
Noonan, Reverend James, 121, 122, A. 279.
Norbrook, 69, 85.
Norman, Governor Henry, 100.
Norris, Mr. Ignatius, 158, 161.
Nugent, Lieutenant Governor George, 29, 34.
Nuns' Pen, 65.
Nuttall, Anglican Archbishop, 120, 170, 177, 190.

O

Oates, Reverend Alfred B., 234, 257.
O'Brien, Brother Edward, 124, 136, 146, 151, A. 281.
O'Connor, Reverend James J., 209, 212.
O'Connell, His Eminence, William Cardinal, of Boston, 245, 272.
O'Donovan, Reverend John F., 126.
O'Hare, Right Reverend Bishop William F., 166, 178, 185, 196, 205, 210, 214, 223, 232, 246, 249, A. 279, A. 282.
"Old Blake," 83.
Old Harbour, 135.
O'Leary, Right Reverend Bishop Thomas M., of Springfield, 259.
Oliver, Marie, 94.
O'Mailia, Reverend Miles J., 188.
O'Reilly, Hon. Anthony Dowell, 44, 51, 61, 68.
O'Reilly, Judge Richard Anthony, 65, 68.
Oristiana (Jamaica), 7.
Ortego, Reverend Anfreas J., 36, 145.
O'Shea, Reverend Michael, 139, 159, 248.

P

Palomino, Miss Eloina, 243.
Parker, Reverend Henry Martyn, 114.
Parsons, Reverend Joseph E., 188.
Paula, Reverend Mother, 65, 189, A. 281.
Pfister, Reverend John, 162, 185, 209, 211, A. 282.
Philip II, King, 12.
Philip IV, King, 22.
Philomena, Sister, 65, A. 281.
Picardo, Reverend, 146.
Pierce, Mrs. Ruth, 226.
Pietersz, Mr. J. L., Preface.
Pilliod, Reverend Francis X., 139, 163, 191.
Pisgah, 53, 116, 153, 156, 241.
Pius VII, Pope, 34.
Pius X, Pope, 180.
Pius XI, Pope, 258.
Pleasant Spring, 84.
"Poor School," 72.
Population of the Island, 69, 208.
Port Antonio, 161.
Port Henderson, 118.
Port Maria, 83, 150.
Porter, Very Reverend Thomas, 92, 94, 95, 100, 146, A. 278, A. 279.
Postlewhite, Reverend M. J., 146, A. 280.
Prendergast, Reverend Jeremiah, 159.
Prendergast, Reverend Joseph, 166, 191, 221.
Prendergast, Reverend Maurice, 159, 161, 193, 229, A. 281.
Preston Hill, 83, 86, 116, 150.
Preston, Judge, 119.
Probyn, Governor, Sir Leslie, 205.
Propagation of the Faith, Society of, 67, 76, 248, 272, 275.
Prospect Hill, 159.
"Protestant Christianity," 241.
Provost, Reverend Ambroise, 27, 144, A. 280.
Purcell, Reverend James, 111.

Q

Quattrocchi, Brother Rochus, 214, 277.
"Quebec," 82.
Quigly, Reverend Anthony, 26, 27, 28, 29, 144, A. 280.

R

Radican, Reverend James J., 247.
Ramirez, Abbot Miguel, 10, A. 278.
Rapke, Doctor, 82.
Rappe, Reverend Andrew, 114, 118, 146, 155, 158.
Reading, 88, 116, 122.
Reading Pen, 153.
Red Cross Church, 19.
Reddington, Brother James, 114.

Refuge, 116, 227.
Religion in Public Schools, 168.
Repository, Catholic, 116.
Residence, Bishop's, 249.
Resurrection, Church of the, 85.
Reta, Reverend Caesar, A. 280.
"Retreat," 88, 119.
Revival, 240.
Reynolds, Brother Daniel, 72, 111.
Rhullier, Reverend E., 155.
Ricardi, Reverend, 122.
Richardson, Mr. James, 242.
Rice, Rt. Rev. Bishop Joseph J., 260.
Richmond, 150, 162.
Ripoll, Jessie, 94.
Rochanson, Reverend P., 28, 29.
Rock Hall, 274.
Rockwell, Reverend Joseph H., 139, 212.
Roddy, Reverend Charles M., 258, 277.
Rodock, Reverend John, 139, 150, 162, A. 281.
Rodrigues, Reverend Juan Jacinto, *cf.* Araujo.
Roper, Mr. and Mrs., 163.
Rosary Society, 115.
Rouillon, Reverend Bertrand, 212.
Russell, Mr. William, 162.
Ryan, Very Reverend Benvenutus, 247.
Ryan, Reverend John, 255.

S

Sacred Heart Church, 135.
Sacred Heart Library, 189.
Sacred Heart, Sister M., 212, A. 282.
Sacred Heart Statue, 212.
Sacristy, Cathedral, 191.
Salesians of Don Bosco, 122, 125, 135, 155, 158.
Salisbury, 86.
Salome, Sister, 103.
Samano, Abbot Amador de, 10, A. 278.
Sanatorium, St. Joseph's, 192, 257.
Santa Cruz, Cura, 112.
Santiago, Abbot Mateo de, 11, 12, A. 278.
Santiago, Vicar Garcia de, 6.
Santiago (Jamaica), 3, 4, 6.
Savanna-la-Mar, 116, 152, 153, 157, 240.
Schaffner, Brother George F., 151.
Schawfield, 160.
Schism, 54.
Schmandt, Reverend John B., 194.
Schmitt, Miss Rose, 232.
Schools, Catholic, Public, 167.
Schroen, Brother Francis, 138, 151.
Scott, Dr. James, 96.
Seaford Town, 116, 152, 153, 154, 156, 195.
Selinus, 259.
Semmes, Reverend O. M., 255, 277.
Seven Miles, 163.
Seville (Jamaica), 6, 7, 8.
Seymour, Mr. Bartholomew, 49.
Shealy, Reverend Terrence J., 139.
Sheppach, Reverend Victorine, 85, 146.
Shirley, Sir Anthony, 14.
Shreyer, Mr. R., 214.
Simms, Anglican Archdeacon, 168, 176.
Simon, Reverend Alexis, 59, 63, 72, 146.
Sisters, Jamaican, 273.
Skelly, Reverend Oliver B., 227, 277.
Sloane, Sir Hans, 8, 9.
Society of Jesus, 182.
Sodalities, 94, 189.
Somerton, 228.
Spanish Town (LaVega), 25, 52, 69, 75, 98, 103, 116, 117, 163, 180, 228.
Spillmann, Reverend William, 114, 115, 121, 146, A. 281.
Splaine, Reverend James, 83, 87.
Splaine, Monsignor Michael J., 272.
Spooner, Mr. William, 211.
Spratt, Mr. Arthur, 180, 231.
Spring Hill College, 80.
St. Agnes' Church, 162.
St. Anne's Church, 116, 120, 130, 166.
St. Anne's School, 103, 116.
St. Anthony's School, 103.
St. Aubyn, Judge Geoffrey, 159.
St. Benedict the Moor, Church of, 164.
St. Elizabeth's Convent, Allegany, N. Y., 94.
St. Francis Xavier's Church, 83.
St. Francis Xavier's Church, Baltimore, 123.
St. Francis Xavier's Church, New York City, 132.
St. George's Catholic Club, 211.
St. George Church, 82.
St. George's College, 60, 78, 91, 120, 181, 208, 225, 248.

St. John, Sister M., 242.
St. Joseph's Church, 76, 228.
St. Joseph's School, 65, 73, 103, 106.
St. Joseph's Society for Foreign Missions, 123.
St. Patrick's and St. Martin's Chapel, 49, 53, 58, 67, 92, 93.
St. Peter Claver's Chapel, 135.
St. Thomas Aquinas, 66.
St. Thomas Aquinas Church, 66.
St. Thomas in the Vale, 57, 69, 80.
St. Vincent de Paul Conference, 116, 123, 192, 221.
St. Winefried's Chapel, 118.
Ste. Marie, Louise A., 66.
SS. Peter and Paul Church, 84.
Stanislaus, Sister, A. 282.
Stanton, Reverend William, 125.
Statistics (1929), 276.
Statue of the B. V. M., 226.
Status of Mission, 209, 277.
Streadwick, Mr. S. J., 256.
Stubbs, Governor, Sir Edward, 257, 265.
"Success," 158.
Superiors of the Mission, A. 279.
Sylvia, Sister M., 271.
Swettenham, Governor Sir Alexander, 126.

T

Tallon, Reverend William T., 248.
Tamarind Cottage, 158, 240.
Tang, Reverend Simon, 271.
Tauer, Reverend John, 89, 155, 156.
Terrelonge, Mr., 84.
Theresa, Sister M. (Combes), 76, A. 280.
Theresa, Sister M. (Grant), A. 281.
Thibbitts, Reverend A. M., 240, 241.
Thomas Aquinas, Sister, 103.
Tolland, Brother William D., 151.
Toll Gate, 84.
Tom's River, 117, 150.
Tondorf, Reverend Francis, 137.
Top Hill, 152, 153, 157.
Transfer of Mission, 114, 277.
Treubig, Rev. John F. 219.
Trinity Valley, 82.
Turner, Reverend John, 101.

U

Ubite, Bishop Juan, 10.
Union and Sodality, The Kingston Catholic, 94, 115, 180.

V

Vatican Missionary Exhibition, 244.
Vaughan, Cardinal, 123.
Velotia, Reverend, 122.
Venables, General Robert, 21, 22, 23.
Vendryes, Mr. Charles, 123.
Veronica, Reverend Mother, 65, 189, 213, A. 282.
Vicariates of British Colonies, 51.
Vicars Apostolic, A. 278.
Vichy, Don Geronymo, 3, 4.
Villalobos, Abbot Francisco de, 12, 14, 16, A. 278, A. 280.
Vizard, Brother Michael, 151.
Vocations, 243.
Von Ketelholdt, Baroness Caroline, 85.

W

Wade, Reverend J. E., 236.
Walker, Mr. D. A., 131.
Wallace, Reverend Thomas, 118.
Walsh, Reverend P. M., 212.
War, The Great, 185.
Ward, Colonel D. J., 138.
Waterloo, 158.
Watson, Miss Annie, 273.
Watson, Mr. Harold, 211.
Wennerberg, Reverend Henry, 219, 229, 257, 275, 277.
Weston, Mass., 273.
Wheeler, Reverend Ferdinand C., 211, 227, 240, 257.
Wheeler, Reverend John D., 264.
White Cross Church, 19.
Whitehall, 86.
William and Mary, Sovereigns, 25, 26.
Williams, Reverend John J., 258.
Williams, Reverend Joseph J., 155, 158, 161, 194, 229.
Willis, Mrs. Margaret, 242.
Wilson, Reverend Gladstone, 244.
Winchester Park, 123, 126, 135.
Winefried Aloysius, Reverend Mother, 103, 104, 146, A. 281.
Woodruffe, Colonel, 205.
Woollett, Very Reverend Joseph Sidney, 70, 77, 80, 85, 88, 89, 92, 99, 113, 146, 154, 156, A. 278, A. 279.

X

Xavier, Sister M., 231, A. 282.
Ximenes, Josephine, 94.

Y

Yard, 96.
Ynfanzo, John Francis, 47.
Ynfanzon, Sister Juan Francisco, 67.
Young, Reverend Louis J., 159.
Ysassi, Commander Crestoval de, 22.

Z

Zelatrices, 115, 148.

cc15

Date Due

[redacted]			

BX1455 .D33
A history of the Catholic church in
Princeton Theological Seminary–Speer Library
1 1012 00128 1494